

**The Academy of Religion
and Psychical Research**

**2000 Annual Conference
Proceedings**

**FRONTIERS
OF CONSCIOUSNESS
IN THE
NEW MILLENNIUM**

The Academy of Religion and Psychical Research
P.O. Box 614
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FRONTIERS OF CONSCIOUSNESS IN THE NEW MILLENNIUM PROCEEDINGS

**The Academy of Religion and Psychical Research
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THE ACADEMY OF RELIGION AND PSYCHICAL RESEARCH
ANNUAL CONFERENCE 2000
PROCEEDINGS

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Boyce Batey
Executive Secretary

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INTRODUCTION

Boyce Batey

The theme of this conference, "Frontiers of Consciousness in the New Millennium", deals with important and profound issues of the coming century. And what can be more important than consciousness itself - the consciousness of the individual, of the group, of the nation, of the world? For out of our state of consciousness flows all that we think, feel and do.

Marilyn Vos Savant, who is listed in the *Guinness Book of World Records* Hall of Fame for having the "Highest IQ" and writes a weekly column in *PARADE - The Sunday Newspaper Magazine* - received the following request: "Please provide your outlook on what the next century holds for us and what we'll need to be happy with it".

In her response, published in the December 5, 1999 issue of *Parade Magazine*, she writes, "Good people can become active. With their deeds and by their example, our new world can become a better place than we'd ever dreamed". She then lists what she calls the following "Seven Sacred Virtues" - the opposite of the Seven Deadly Sins - as guides to living in the future:

- "1) Have Humility instead of Pride - the humility to know that we are not alone in the world
- 2) Have Generosity instead of Covetousness - the generosity to allow others to have what they deserve
- 3) Have Restraint instead of Lust - the restraint to control our most passionate impulses
- 4) Have Kindness instead of Anger - the kindness to tolerate the mistakes of our fellow man
- 5) Have Moderation instead of Gluttony - the moderation to satisfy ourselves with the necessities
- 6) Have Charity instead of Envy - the charity to help those who are unable to help themselves
- 7) Have Diligence instead of Sloth - the diligence to make ourselves useful in the modern world".

Such is the perspective of one with the "highest I.Q." in the world. Each of the papers included in this issue of the *Proceedings* provides a different perspective on aspects of consciousness in the coming century. And a number of perspectives are given in the edited transcript of the panel discussion that followed John White's keynote address.

FRONTIERS OF CONSCIOUSNESS IN THE NEW MILLENNIUM

John White

Enlightenment or God-realization is not purely a psychological event. Bodily changes also occur, most dramatically in the higher phases of enlightenment. In the final phase, according to esoteric teachings in various sacred traditions and hermetic schools, the body is alchemically changed from flesh into light, becoming immortal. This transubstantiated body is called different names, such as resurrection body, light body, solar body and diamond body. This presentation looks at the phenomenon from a cross-cultural and evolutionary perspective. It then focuses on Christianity as a sacred tradition whose purpose is to enable people to develop psychophysiologically through the resurrection of the body to become Christed godmen and godwomen.

The title of this conference is of particular interest to me because in 1974 I published an anthology entitled Frontiers of Consciousness. I was working with Apollo 14 astronaut Edgar Mitchell at the Institute of Noetic Sciences. We'd established it the year before to study the nature of consciousness and apply our findings to help solve planetary problems. My book was an attempt to compile material from the leading edge of noetics and consciousness research.

Some of the contents of that book were transpersonal psychology, biofeedback, the nature of madness, meditation research, parapsychology, ecological consciousness, exobiology and death as an altered state of consciousness. Today those topics hardly seem like frontiers or at least like new topics; many books, journals, workshops and even television documentaries have covered them in various degrees. As for me, I've moved along in my own explorations. So today I want to share with you where I've gone in a quarter-century with my noetic research. Here is my report from the frontiers as I see them now.

To get right to the bottom line, all my explorations along the frontiers of consciousness have directed me to a single topic: enlightenment. Enlightenment is the goal of human life, for the individual and for the race. Enlightenment is awakening to the presence of God as the One-in-all and All-in-one and then lovingly expressing that realization. Or, more simply, enlightenment is God-realization.

Enlightenment is not purely a psychological event. It is a developmental process available to everyone. It is the highest aspect of our human potential for growth. That human potential can change the human condition. In the process of awakening to our oneness with God, bodily changes also occur, most dramatically in the higher phases of enlightenment. In the final phase, according to esoteric teachings in various sacred traditions and hermetic schools which I'm going to speak about today, the body is alchemically changed from flesh into light, becoming immortal. This transubstantiated body is called different names in the various traditions, such as resurrection body, light body, solar body and diamond body. I'll go into that later. I'll also look at the metaphysics of higher human development as described in these traditions. I'll speak to questions such as: What would it mean for society if a large percentage of humanity were enlightened? What is meant by the terms Ascended Masters and Illuminati? What is the relationship between death and resurrection? I'll look at Christianity as a western enlightenment tradition whose purpose is to enable people to develop psychophysiologically through the resurrection of the body to become Christed godmen and godwomen. Toward the end of my talk, I'll discuss the Shroud of Turin as supporting the concept of bodily transubstantiation and the perfection of the human race.

Sacred traditions and some hermetic schools aim at enlightenment and "stepping off the wheel of death and rebirth" into a condition of existence described in one holy scripture as "that which never dies and that which was never born." In the course of seeking enlightenment or God-realization, practitioners in those traditions and schools have, over millennia, gained astounding knowledge about the psychophysical operation of the human body-mind and how to cultivate our potential for enlightenment.

Today I'm going to focus on what I understand to be the final phase of the enlightenment process. In that phase, enlightenment becomes literally so through the transubstantiation of flesh, blood and bone into an immortal body of light. If involution is the materialization of Spirit and evolution is the spiritualization of matter, then the end of evolution—final enlightenment—is the full and complete return of matter to Spirit as humans attain full expression of their inherent divinity and become godmen and godwomen.

1. A Model of Consciousness

The model of human consciousness which I use is a seven-stage model of body-mind development from birth to enlightenment. It is essentially drawn from the ancient yogic chakra model of consciousness. The seventh stage is enlightenment, and I've divided that into three substages or phases. They are transfiguration, transformation and transubstantiation. Transfiguration is characterized by the body-mind being pervaded by what the American spiritual teacher Adi Da calls Divine Radiance as the person abides in God-realization. Transformation is characterized by the manifestation of extraordinary powers and faculties, such as psychic healing capacities, genius and longevity, as spontaneous expressions of still-further pervasion of the body-mind by Divine Radiance. Ultimately, this process of abiding consciously in the Divine leads to transubstantiation or what Adi Da calls "whole-body enlightenment." conversion of the individuated being beyond all phenomenal appearances into the "Divine Domain" of Radiant Life-Consciousness.

Following traditional yogic terminology, I have named the first phase of sahaja samadhi, which is "easy" enlightenment or "open eyes" enlightenment. The second phase is bhava samadhi, or "outshining". In sahaja samadhi, the person permanently enters Turiya or nondual consciousness. In bhava samadhi, if no conditions arise to the person's notice, the person abides as what Adi Da calls the Radiant Transcendental Being. At this phase of enlightenment, the person probably does not dream at all, but simply experiences sleep as continuous luminosity.

The third and final phase of enlightenment is transubstantiation or sarupya samadhi, which is whole-body enlightenment. This is the psychophysical event which concludes the entire evolutionary process of higher human development. It results in a deathless body of light, the perfection of the human body-mind. At that point—which is apotheosis—there is no difference between an avatar who descends from the Divine Domain and a jivanmukti who ascends to the Divine Domain.

In my model of consciousness, translation concludes the enlightenment process. Translation is the conversion of the individuated person beyond all phenomenal appearances into the Divine Domain. It completely transcends the human domain and annihilates the individual in all respects, even the most exalted form of embodiment involving the subtlest of energies in the most celestially extended configurations. In translation, the embodied individual dissolves or vanishes entirely out of space-time on all planes or levels of the cosmos and returns to what I call the Preluminous Void, leaving nothing behind which can be said to have been part of the body-mind of that individual, not even a psychic trace. The Preluminous Void is synonymous with the Ground of Being in its unmanifested state before God divided himself to manifest the cosmos. In biblical terms, it is the condition which prevailed before God said, "Let there be light."

2. Jesus and the Body of Light

The best-known example of transubstantiation and perfection of the human body-mind is Jesus of Nazareth. I regard Christianity as an enlightenment tradition whose purpose is to enable people to become Christed. That is, Christianity has both a theory and a practice for attaining enlightenment in the highest degree. However, I maintain, that understanding has been lost in the institutional forms and sects which have arisen over doctrinal and ritualistic differences not essential to the process of growth to Christhood. I'm trying to restore public awareness of Christianity as a path to enlightenment. That is important for fundamentalists, but it's also important for transpersonalists who dismiss the simple faith of fundamentalists and thereby overlook the possibility of connecting with a western enlightenment tradition whose roots extend at least to ancient Egypt.

Fundamentalist Christians often speak about the blood sacrifice of Jesus. They declare that his shedding of blood was a mighty act of salvation. A hymn asks, "Are you washed in the blood of

the Lamb?" It asks whether the listener is cleansed from sin and redeemed from eternal damnation by accepting the blood sacrifice of Jesus as the sign of his rulership of creation.

That view of Jesus and Christianity is naive, literalist and superficial. It is an example of what Ken Wilber calls the pre/trans fallacy. The fundamentalist view is mistaken because it makes a prepersonal, prerational interpretation of what is a transpersonal, transrational event. It is an exoteric understanding of a situation which actually requires an esoteric understanding. In other words, they have the teaching but not the key to the teaching which unlocks its meaning. Magical thinking characteristic of children is mistakenly applied to a situation which is actually true magic. True magic, the work of a magus or hermetic sage, is another way of naming the alchemical process of changing "base lead" or the egoic body-mind into "gold" or the light body. I'll discuss that in a little while. The fundamentalist interpretation is essentially correct, although the essentials are not perceived or comprehended by the fundamentalists. Understanding the sense in which the interpretation is right, and also the sense in which it is wrong, has profound importance for consciousness research. I want to expand on that and then explore something which both fundamentalists and I say—for quite different reasons—is central to human history and our hunger for perfection.

I'll use an analogy to begin. When aviation first allowed people to fly into remote areas of the Pacific in the 1930s and '40s, one island's native population thought that the planes were gods arriving from the heavens, just as gods have been portrayed throughout history in myths from early cultures around the world. Although the "gods" were simply cargo planes which anyone native to Western culture would have understood as a flying machine, the island natives lacked such understanding. To them, the airplane had properties which bespoke divinity in terms of their world-view. So, with a sense of sacred awe, they wove reeds together to reproduce the basic shape of the airplane. That cultic object of woven reeds then became the focus of religious worship for them. The religion itself was later observed by anthropologists and described as a "cargo cult." (Whether it continues to exist is unknown to me, although I would suppose not.)

The naive and superficial view of the airplane which those cargo cultists held is a form of pre/trans fallacy called fundamentalism. Similarly, Christian fundamentalists reduce the life and teaching of Jesus to a cultic object of worship. To extend my analogy, Christian fundamentalists lack understanding of the spiritual equivalents of aerodynamic principles, metallurgy, aircraft manufacture, aviation fuel production and aerial navigation—all of which are, metaphorically speaking, of profound significance in the life of Jesus. If all that had been understood by the cargo cult natives, very soon they would have stopped worshiping a woven reed figure and started to study aviation in order to "be as gods" themselves (to quote the words of Jesus, who was himself quoting the Torah).

My study of the evolution of consciousness, psychotechnologies and the sacred traditions of the world provides me with a perspective in which I can say that the blood of Jesus did indeed "save the world," as fundamentalists claim, although they do not understand it correctly. They do not understand it correctly because, as the rishis of ancient India put it, "Knowledge is structured in consciousness." Understanding of reality is limited by the degree to which a person has ascended in consciousness. The fundamentalists' consciousness has not evolved to the point where they can see the deeper or metaphysical dimensions of Jesus's sacrificial act. Despite that, as I noted earlier, their literal interpretation of that transpersonal event is essentially true. I'll explain.

3. Concepts of Resurrection

My noetic research is focused on what can be called "cross-cultural concepts of resurrection." I'm exploring the phenomenon of the light body and the process by which it is attained, namely, the transubstantiation or alchemical transmutation of the human body.

Sacred traditions and metaphysical schools of thought generally agree that reality is multileveled and that each "level" of reality is composed from different energies or from matter with different degrees of vibration and density. In their totality, these energies and forms of matter constitute a spectrum of substance. At one end of the spectrum is purely physical matter; at the other end is pure Spirit prior to its manifestation as matter and energy. This spectrum of substance is one of the two primal forms of God constituting the cosmos. The other is the spectrum of consciousness. Together, they are the inner and outer aspects of reality, the subjective and objective, the intention and extension of God.

Via our body-mind, we humans partake of all levels of reality, although we are generally unaware of the higher levels. Nevertheless, we have the potential to awaken or become conscious of the full spectrum of our being as consciousness and substance. Thus, we exist on all levels of reality and have a form or container or vehicle for our consciousness on each of those levels—a container or vehicle which is composed from the substance of that level. Collectively they are called energy bodies. They are "nested" one within the other, and all are resident within the physical body, although their energies may extend beyond it. Our physical body of flesh, blood and bone is the container of consciousness through which we function at the level of reality we know as ordinary space-time. At death, however, as the physical body decomposes, the other bodies withdraw from it and our consciousness continues to function in those other containers or bodies which are native to the other levels of reality. Those energy bodies have been given various names by various traditions, depending on how many levels of reality are identified in the tradition's metaphysics. In one tradition they are termed the gross, the subtle and the causal levels and bodies. In another they are the physical, the vital, the emotional, the mental and the spiritual levels and bodies. In yet another they are termed "koshas" or sheaths of finer and finer substance enfolding the physical body. Still more names could be given from still other metaphysical systems.

I'm going to focus on the "highest" or "final" energy body. Here are some of the names given to that body in various traditions:

- In the Christian tradition and esoteric Judaism it is called "the resurrection body" and "the glorified body." St. Paul called it "the celestial body" or "spiritual body."
- In Sufism it is called "the most sacred body" (*wujūd al-aqdas*).
- In Taoism it is called "the diamond body" and those who have attained it are called "the immortals" and "the cloudwalkers."
- In Tibetan Buddhism it is called "the light body."
- In some mystery schools it is called "the solar body."
- In Rosicrucianism it is called "the diamond body of the temple of God."
- In Tantrism and yoga it is called the "the vajra body," "the adamantine body" and "the divine body."
- In Vedanta it is called "the superconductive body."
- In Kriya yoga it is called "the body of bliss."
- In Gnosticism and Neoplatonism it is called "the radiant body."
- In the alchemical tradition, the Emerald Tablet calls it "the Glory of the Whole Universe" and the "golden body."
- In the Hermetic Corpus it is called "the immortal body" (*soma athanaton*).
- In ancient Egypt it was called "the Akh."
- In Old Persia it was called "the indwelling divine potential" (*fravashi* or *fravarti*).
- In the Mithraic liturgy it was called "the perfect body" (*soma teilion*).
- In the philosophy of Sri Aurobindo it is called "the Divine Body" composed of supramental substance.
- In the philosophy of Teilhard de Chardin it is called "the ultrahuman."
- In the philosophy of Nietzsche it is called "the Overman (das Übermensch)."

There probably are other traditions which have analogous terms, and I would be glad to be informed of them. As I see it, these are different terms for the same ultimate stage of human evolution (although I feel quite tentative about Nietzsche and Teilhard de Chardin because they are not specific in their writings about the somatic changes which lead to the evolved human).

If I understand these terms correctly, they refer to the condition in which a human being, by a combination of personal effort and divine grace, attains a deathless state through the transubstantiation or alchemical transmutation of his or her ordinary fleshly body. The traditions speak of the process in different ways. Is the immortal body created or released, attained or manifested? Is it preexistent within the individual and the gross matter of the body and other energy bodies simply "burned" away? Or is the gross matter of the body altered through a process not yet recognized by physical science which changes the atoms of flesh into something unnamed on the Periodic Table of Elements? Is there more than one route to the perfected human body-mind? Does the process involve a combination of aspects of these processes?

These are provocative questions, but I have no definitive answers to offer here. I am

seeking answers. I welcome whatever information you may have to share. I am also seeking access to authentic "secret schools" or "mystery schools" (such as described in Michael Murphy's novel An End to Ordinary History), but so far no avenue of contact has revealed itself to me.

4. Higher Human Development to Immortality

Whatever the process may be, the transubstantiated individual is then capable of operating within ordinary space-time through that altered vehicle of consciousness which is immortal. That deathless body is no longer carbon-based as is biological flesh. Rather, it is composed from a finer, more ethereal form of energy-substance unknown to conventional physics, but long known to metaphysics and higher mysticism. That condition is, for the individual, the most exalted phase of higher human development. The person has become fully manifested as what he or she inherently already is: a form of God. Such people have been recognized throughout history as godmen and godwomen.

If we share a common human nature, then what is possible for one is possible for all, at least theoretically. For humanity in a collective sense, then, the body of light is the final stage of evolution, the perfection of Man, the complete manifestation of the mystical body of Christ. Attaining the body of light is an alternative to death or, more correctly, the conquest of death. As Dr. Charles Musès put it in an article in Astrologia (Vol. 1, No. 2, 1974), which I quoted in Kundalini, Evolution and Enlightenment:

The most ancient Egyptian teachings were concerned with an occult science—now lost and as yet far beyond the reach of our technology—whereby while still in this life, the carbon-based body, by suitable extradimensional radiation, could be transformed into the new type of energy-substance and form the imperishable, radiant body. In this manner, the initiate so treated could enter into a higher dimensional objective world...without the trauma of physical death.

I see uniqueness in Jesus' teaching and demonstration of that—at least, insofar as I can judge on the basis of historical documents. I will discuss that uniqueness later on. First, however, let's be clear that, contrary to what Christian fundamentalists believe, the resurrection of Jesus did not involve reconstitution of his flesh, blood and bone into a functioning biological organism. It was not restoration of his physical body or reanimation of a decomposing corpse. So, the so-called Second Coming of Christ will not be the reappearance of a flesh-bodied Jesus of Nazareth wafting down to earth upon a cloud. As I explained in my book The Meeting of Science and Spirit, "The final appearance of the Christ will not be a man in the sky before whom all must kneel. The final appearance of the Christ will be an evolutionary event marking the disappearance of egocentric Man...and the ascension of God-centered Man. A new race, a new species will inhabit the Earth—people who collectively have the stature in consciousness which Jesus had. And in that process, the kingdom of God will truly be established on Earth through the governance of the Christ in the hearts, minds and souls of all people."

5. Mistaken Fundamentalism

Similar examples of this fallacious fundamentalism may be seen in ancient China and in Orthodox Judaism. In ancient China, I've read, it was common for men to save their cut hair and fingernails on a lifelong basis, so that upon the person's death they could be placed in the grave or tomb in order to be ready for use in restoring that person's body to life. Likewise, in Orthodox Judaism it is believed that the Messiah will resurrect dead bodies upon his coming, so Orthodox Jews retain even amputated body parts for burial with the person.

My point is this: whether Christian, Chinese, Jewish or some other form of fundamentalism, it is a mistaken literalism and what's been called "spiritual materialism" which needs to be corrected by providing insight and understanding. I certainly don't want to make large claims about my own insight and understanding—I'm just a babe in the cosmic woods—but insofar as I understand this situation correctly, there is absolutely no need to collect body parts. Doing that is entirely superfluous and a literal-minded view which misdirects one's energy and consciousness. The important thing is, as the Bhagavad Gita puts it, to "fix your heart on God" and then invoke the Holy Spirit, the Shekinah Glory, the Goddess Kundalini, etc. Support that with moral behavior, contemplative practice, cultivation of the mind, works of social goodness and civic responsibility—in other words, live a life of integral practice—so that your entire being—body, mind and spirit—is oriented to the attainment of enlightenment. God will take care of the rest. It's not a matter of having all your body parts collected; dead flesh is dead flesh. It's a matter of

enlivening your energy bodies so that, through spiritual refinement, dross is removed and the "highest" body is developed to the point of complete self-mastery. Then you can "cast off" the flesh body through the death process, but without the trauma of "dying." Rather, you "release" the light body from its fleshly cocoon. You put on the "robe of light." You no longer cast a shadow because you do not have a Shadow.

6. The Human Potential for Godhood

If there is such a thing as human nature and human potential, and if there is an inner unity or common core to world religions—which I say is so—we should not expect that realization of the human potential for transubstantiation would be limited to just one sacred path to enlightenment (Christianity). Why shouldn't there be other paths in which practitioners attained the resurrection body but called it something different, such as solar body, diamond body, light body, radiant body, astral body or adamantine body? I've already indicated that many sacred traditions hold the concept and provide amplifying knowledge about it. Salvation understood as enlightenment is precisely what Jesus demonstrated for us. And enlightenment means, in the last phase of spiritual unfoldment, literally becoming light. As the Indian holy man Satya Sai Baba puts it, "On the spiritual path, first you go toward the light, next you're in the light, then you are the light."

7. Jesus, Resurrection and the Shroud of Turin

As I said earlier, Jesus is the best-known western example of transubstantiation and perfection of the human body-mind. The transubstantiation of bread and wine in Holy Communion is symbolic of that. He was described by people of his time with the Aramaic term M'shekhā, from which we get "Messiah." The Greek translation of M'shekhā is "Christos" or "Christ." Significantly, the term "Messiah," which literally means "the anointed one," more broadly means "enlightened" or "perfected" or "the ideal form of humanity." Thus, Jesus was regarded by his disciples as the perfected form of humanity.

When Jesus arose from the dead, he functioned in a resurrection or glorified body. Resurrection is attained by a process which transubstantiates ordinary human flesh. That is indicated most directly by the Shroud of Turin, which I accept as being what legend maintains, namely, the funeral shroud of Jesus when he was buried in the tomb after crucifixion. Although a carbon-14 test in the late 1980s purportedly showed that the Shroud was no older than the 14th century—and therefore was a hoax—it has now been shown that the test results were badly flawed by the presence of biological material (namely, microorganisms) and carbon smoke particles on the piece of fabric tested. When that skewing of the data is taken into account and a corrected dating is calculated, the age of the Shroud moves far enough back in time to place it at the crucifixion. Moreover, still newer research has identified pollen grains on the Shroud which could only have come from the close vicinity of Jerusalem during the months of March and April, when such vegetation is in bloom. For these and other research-based reasons, the Shroud is now clearly established as an authentic first-century relic, precisely as legend holds.

As for the image of the Man in the Shroud, research likewise indicates that it is no hoax. The blood stains are real and contain human male DNA. Frank Tribbe notes in his book Portrait of Jesus? that the closest science can come to explaining how the image of the Man in the Shroud got there is by comparing the situation to a controlled burst of high-intensity radiation similar to the Hiroshima bomb explosion which "printed" images of disintegrated people on building walls. Apparently, a self-induced nuclear "explosion" was the means by which Jesus transubstantiated. For the next forty days he functioned in a body of light—a glorified body—in which he appeared and disappeared at will. (And thus St. Paul, echoing the prophet Hosea, could rightly ask in his Epistle to the Corinthians, "O death, where is thy sting? O grave, where is thy victory?")

This line of reasoning means that Jesus actually died physically, biologically. While he may have been alive in a yogic swoon or a near-death condition when placed in the tomb, he nevertheless underwent biological death in order to attain resurrection. But unlike the typical corpse which undergoes decomposition into its elements, Jesus's physical body was altered into something more elemental—indeed, more fundamental, although it is not understood by fundamentalists. Jesus literally offered his flesh and blood—in fundamentalist terms, he shed his blood—in a mighty sacrificial event whose dimensions are far beyond the comprehension of the fundamentalists. They have an essentially correct understanding of that event but their literalism reduces and devalues it to the simplistic belief that Jesus's sacrifice for humanity means that he did all which was required and therefore they, the literalists/fundamentalists, don't have to do anything except believe. They believe that the bread and wine of Holy Communion are actually

transubstantiated into the flesh and blood of Jesus, but that is childish magical thinking, and the symbolic significance of the sacrament is missed. Holy Communion is not magical—it's mystical, and it points to the possibility of the true imitation of Christ, even to the point of whole-body enlightenment.

From my point of view, Jesus called people to duplicate himself, to grow into "the stature and fullness of Christ," so that in our own bodies—our own flesh and blood—we perform the true and complete imitation of Christ. Institutional Christianity, from evangelical to mainstream churches, aims at producing Christians when it should aim at producing Christs. Jesus's life, death and postmortem acts opened "the gates of heaven" for everyone, but no one will pass through the gates unless he or she lives a God-centered life resulting in God-realization. And in the final phase of God-realization, one literally becomes light.

8. Ascended Masters and the Illuminati

There may have been others before Jesus who attained the glorified body or resurrection body, as he did in the tomb; that is implied in various ways in biblical and extrabiblical literature. The pharaonic ceremonial tradition of ancient Egypt is primarily about the process of consciousness transference from the flesh body to the spirit body or *akh*. Knowledge of that process may have passed into Judaism via Moses, who became a member of the Pharaoh's household when he was rescued as a baby by a pharaoh's daughter. From Moses, according to esoteric legends, the *akh*-knowledge descended through the centuries as an underground stream in some branches or schools of Judaism, emerging publicly and most dramatically through the resurrection of Jesus of Nazareth. (Legends and some esoteric documents also have the tradition continuing through some of the early Christians to the Cathars of southern France, and thence to the Knights Templar and modern Freemasonry as expounded by scholars such as Manly P. Hall and W. L. Wilmshurst.)

Although Jesus is the Western exemplar of resurrection, there are others, both eastern and western, whom history and legend record as similarly transubstantiated. According to various esoteric traditions, a number of "ascended masters" have attained to that condition and are accessible to us when they choose to be. Among them are Melchizedek, Ezekiel, Count St. German, Boganathar, Kriya Babaji Nagaraj (also known as Mahavatar Babaji and Shiva Baba), Kuthumi, Dwaj Khul, El Morya, Matsyendra Nathan and Swami Ramalingam. Collectively, they are known as the White Brotherhood, the Illumined Ones or the true Illuminati.

In a different but related situation—that of near-death research—are reports by the thousands of people who, while clinically dead, find themselves in a nonterrestrial environment and then become aware of the presence of a being of light. These light-beings have been identified by the near-death experiencers as gods, angels, devas, saints, holy people, mythological personalities and other figures associated with divinity. The reports imply a veritable society of such entities, operating in what seem to be vehicles of consciousness identical to what Jesus operated in via his resurrection. That society resides at the top of the divine hierarchy of worlds extending from the lowest physical level to the highest of the metaphysical. The hierarchy has often been called the Great Chain of Being; it connects all life to God, from the lowest microorganisms, through humanity, to the forms native to the higher worlds, such as angels and archangels. At the highest level, the Logos—where creation itself begins—are those Christed ones of humanity who have ascended to the throne of God or that condition of existence which is the seat of power for God's governing of the cosmos. Despite the apparently vast distance which separates them from us, they are simply "elder brothers and sisters" of ours who have traveled the evolutionary path before us.

It seems to me that enough has been described about these light-beings to begin sketching a sociology of ascended masters. Although their social organization is not apparent in all details, it is nevertheless clear that they present themselves to us in ways which appeal to our deepest nature and which urge us to externalize that nature in every aspect of our own being, including relationships and social organization. They are models for human aspirations of spiritual growth. And thus Jesus, properly understood, is not a vehicle of salvation as fundamentalists claim, but a model of perfection drawing us beyond ego to the transpersonal and the mystical.

9. Meetings with Babaji

Here is an example of how light-beings interact with humanity. The recently deceased yogini, Swami Sivananda Radha, was a dear friend for whom I have the highest respect. She

recorded her experience of meeting Babaji when in India at her guru's ashram, studying to become a sannyasin. (Whether this Babaji is the same person as Kriya Babaji Nagaraj was unknown to her.) In her book The Divine Light Invocation (Timeless Books: Yashodhara Ashram, Kootenay Bay, B.C., Canada, 1990), she tells of her experience.

I sat inside this cave and began to meditate when I became aware that there was someone standing near me.

I looked up. It was a man. At first there seemed to be nothing out of the ordinary about his appearance. I was about to take no notice of him when I realized that this was Babaji, the famous figure who had appeared to a number of spiritual aspirants in North India over the previous centuries. He radiated a great dignity, an aura and presence that were unmistakable to me.

...earlier during my stay in India...I was on the shore of the Ganges washing my clothes and thinking of the stories I had heard about Babaji. The stories had made such a strong impression on me that I had been meditating on Babaji, hoping that I might also be granted a meeting with him. I felt a special affinity for him. As I was washing I became aware of someone beside me. I looked up and saw an old man who had his head twisted to one side in a curious fashion, as though he did not want me to get a full view of his face. He took over the washing from me, with no objection on my part. Later when I thought about the incident, I realized it was quite peculiar to allow a stranger to take over a job like that from me. He asked what I was doing in India and what I had come in search of. I answered his questions but I had the distinct impression that he knew the answers before I spoke to him. I asked him who he was and he answered, "The one you are looking for." "Babaji?" I questioned. As I watched I saw him begin to drift off over the water and up into the air.

I realized that the man who was before me at the temple ruins was the same person I had seen...beside the Ganges.

Babaji taught Radha the Divine Light Invocation. She kept her meeting with Babaji secret for many years, but began teaching the Light Invocation. Afterward, she told me, people would come to her and ask if she knew about Babaji. They'd say, "I saw him standing next to you." Others would say, "Is your guru such and such—with long hair, tall and slim? I saw him during the Invocation." That kind of experience dispelled all doubts in her about the reality of the experience.

10. Translation Beyond Enlightenment

As important as it was for Jesus to attain the resurrection body, it was not, according to Christian tradition, the final event nor the most important one in Jesus' effort to "save" humanity—it was penultimate. The ultimate event was his "ascension into heaven" forty days after his resurrection. Jesus' ascension is the primary historical example of what I have called translation. Through a process which I do not understand and have little more information about than the name, Jesus was able to dissolve out of space-time altogether. That is of paramount importance for humanity because, as he conducted the process, it forever changed the human condition by fundamentally altering the human potential and, thus, human destiny.

It did so, in my judgment, by actually changing the metaphysical structure of the Void itself with regard to the consciousness and energetics underlying the morphogenetic blueprint for human evolution. Prior to Jesus, occasional sages apparently had attained to avatarhood, but none of them, so far as I can "read" their records, attempted to do what Jesus did, which was to insert the human potential for apotheosis into the morphogenetic map of human destiny on a species-wide basis. Thanks to Jesus' death, resurrection and ascension, for the first time in history it became possible for everyone to be Christed. That was accomplished not by his teaching nor even by his transubstantiation, but by his ascension. As I say in "The Meaning of the Christ" in The Meeting of Science and Spirit, by passing altogether out of space-time and returning to the Preluminous Void, as Jesus of Nazareth he would not be found anywhere, but as the Christ, he would be found everywhere as the very ground of our being. That, I think, is the uniqueness of Jesus and his role in history.

According to the Gospel of John 17:4-5, Jesus said he had "finished the work which thou [God] gavest me to do" and his ascension was a return to "the glory which I had with thee before the world was." He said he was ready to return wholly to the Christic state, beyond all embodiment, even a body of light. He returned to the Preluminous Void—the unmanifest state of Being before God said, "Let there be light." That state is the "home" of the Christos. In its fundamental and "final" state, the Christos is an eternal condition which transcends the entire

cosmos. It is that aspect of God which is our own innermost being as "the Son." It calls humans to ascend to godhood through the evolutionary drama working itself out in time and space. It is that which calls us to rise through all the planes of nature and structures of consciousness to return to the source of being, the Supreme Identity, the Self of all.

As a person practices spiritual disciplines—such as prayer, meditation and esoteric psychotechnologies—to deepen his or her relationship with God, the person ascends in spirit to higher and higher planes of existence. Mystical experience and arcane metaphysics come to the forefront of the person's consciousness, and the light of God shines ever more brightly through every aspect of the person's life. Ultimately, the quest for enlightenment leads one to actually becoming light—i.e., attaining the light body and becoming a being of light. Morality and virtue are then understood to be the human reflection of divine attributes, and the practice of mysticism is understood as a process of becoming, quite literally, more and more godlike.

From my perspective, someday in a distant evolutionary future we humans will "wear the seamless robe of light" and will not cast a shadow. I aspire to that. May all beings attain enlightenment!

JOHN WHITE, M.A.T., is an internationally known author and educator in the fields of consciousness research and higher human development. He has published 15 books, including The Meeting of Science and Spirit, A Practical Guide to Death and Dying, What Is Enlightenment? and a children's book, The Christmas Mice. His books have been translated into ten languages. His writing has appeared in The New York Times, Reader's Digest, Omni, Esquire, Woman's Day and various other publications. He holds degrees from Dartmouth College and Yale University. He has taught English and journalism on the secondary and college levels, and has served on the governing and consulting boards of various academic and research organizations. He is also on the editorial boards of various scholarly journals and popular magazines. He has lectured at colleges and universities throughout the U.S. and Canada, and has made numerous radio and television appearances. He and his wife Barbara have four grown children and two grandchildren, and live in Cheshire, Connecticut, USA.

PANEL: FRONTIERS OF CONSCIOUSNESS IN THE NEW MILLENNIUM

The panelists are Louis Richard Batzler, Ph.D., John W. White, M.A.T., Nancy Clark, Ph.D., Paul Pond, Ph.D. and Mantle Hood, Ph.D. The panel Moderator is Rev. Lawrence W. Althouse.

L. ALTHOUSE: John, you listed three stages of enlightenment, and then spoke of translation. Is translation the final stage or another term for transubstantiation?

J. WHITE: The three phases or sub stages of enlightenment as I've defined them in this model of consciousness are transfiguration, transformation and transubstantiation. Transubstantiation is the final phase of enlightenment in which the light body is attained. Beyond that - beyond all higher human development - is the return to the preluminous void via the process called translation.

L. ALTHOUSE: You spoke of the Messiah as "the Anointed One"; did you say that His vast expanse was to be the Enlightened One?

J. WHITE: Yes, I did.

L. ALTHOUSE: In terms of the Judaic-Christian tradition, that would be hard to defend because "the messiah" means the "anointed one", which is a matter of choosing, of marking somebody for a task. It does not necessarily mean that that person is enlightened, because in Hebrew history, there were people who were messiahs or people who were anointed who didn't know that they were anointed or marked for a task, but in Hebrew theology, Cyrus the Persian was a messiah. It would be scandalous to the fundamentalist Christian to understand that somebody who didn't know that they were the Messiah was anointed. So enlightenment didn't have everything to do with being anointed. King David is another example; he very definitely was an anointed one, but he wasn't enlightened in many ways. Do I understand you correctly?

J. WHITE: The term, "messiah", meaning "the anointed one", was what I presented as the ideal concept of it. There may have been various historical persons who were regarded as messiahs whose consciousness and life story didn't live up to the ideal. But as I understand it, the ideal meaning of "messiah" is the perfected form of humanity.

M. HOOD: I've admitted to being a musician and been one in many parts of the world. A British psychoneurologist, Dr. Richard Cytowic, wrote a book titled, *The Man Who Tasted Shapes* about synesthesia. In your research of noetics, have you had any parallel nudges that would not go through the formality of Judeo-Christian terminology?

J. WHITE: I don't know of that particular area of research, but would like to know of it. I have a strongly growing feeling that scientists around the world are conducting what they may think is just a limited investigation into a finite subject or phenomenon and yet the importance of their finding has resonance with many other endeavors going on and altogether, I see an emerging body of knowledge in science throughout the world

that is pointing us evermore strongly and in ever accelerating fashion toward recognition of the wisdom of the ancients. I'm author of a book, *The Meeting of Science and Spirit*, and am very sympathetic and supportive of all kinds of scientific research which looks at spiritual concepts and I do not expect any particular outcome but simply welcome the observations and findings of scientists. It's my perception that more and more, science is validating esoteric wisdom and ancient knowledge, which is not to say that that wisdom and knowledge is dependent on science for its authenticity. It's good to see the modern mentality which is decidedly scientific in its orientation being used in such a way as to go beyond itself or to see the data of science going beyond or pointing beyond itself to these various ancient concepts. Nancy Clark, sitting next to me, mentioned to me this morning several lines of research, primarily with children, which indicates the continuing evolution of the human species. I'd like to turn the microphone over to her to comment on this research.

N. CLARK: I invite you to come to my workshop, "The Expansion of Consciousness in the New Millennium", where I'll talk of the scientific documentation being done on changes in DNA and 100% immunity and its meaning for humanity. Are you familiar with the uncorrupted bodies of saints in Europe who died in old age but are now in a state of perfection? We are at our peak of perfection at our 20th or 21st year. These saints have regressed back to that age. What would be the purpose of keeping a physical body? If doctors take a sample of blood from the bodies of these saints that are at least 350 years old, the blood is still flowing through their veins.

J. WHITE: It's a phenomenon with which I'm somewhat familiar through reading literature. Nancy is talking about the incorruptibility of the flesh. There are instances where Buddhists as well as Christian saints who have physically, biologically died, but whose bodies have not decayed into a state of corruption. Perhaps the best known example is Paramahansa Yogananda who died in Los Angeles in 1946. His body lay in a mortuary for 21 days without any signs of decay whatsoever. The funeral director attested to that; his statement is published in the front of the contemporary edition of Yogananda's book, *Autobiography of a Yogi*. This is one example of the human potential for higher human development beyond the body. We're dealing with what I would consider to be less than the ultimate here, but clear indications of Yogic powers and the capacity of consciousness to drive our physiology toward that state of attaining a light body that I mentioned in my talk. The incorruptibility of the flesh would be a partial movement toward complete transubstantiation, but not ultimate. The incorruptibility of the flesh is a much discussed phenomenon and is best discussed in Michael Murphy's book, *The Future of the Body*. There are a lot of well-documented cases of the crypts of saints being opened hundreds of years later and the flesh is not corrupted; even the hair and fingernails have continued to grow for a time after death.

R. BATZLER: John has taken us on an inner journey of the esoteric. I'd like to take a few minutes to talk about the exoteric realities that we're faced with right now. When we talk about our spiritual growth, we have to see what we're confronted with right now. One certainly is the ecological crises which we're up against. The racism, the nationalism, ethnocentrism, the narcissism that is besetting a lot of our culture, bureaucratic irrationalism and mega-power which is the technology today as we see it. The June 19, 2000 issue of *Time Magazine* this week contains a series of articles on the future of technology which relates specifically to what John White has talked about.

There was not one mention in these articles about technological improvements concerning the spiritual body or what we're dealing with here. There is also in our time a death dealing consciousness that is very evident in all the militarism, the secularization and trivialization of religion and the whole question of population explosion. These are some of the realities that we're faced with today that make significant what John was saying and why we're here. What are some of the steps that those of us in religious communities might take to start on this journey of manifesting inner spirituality and growth? Some items on religious understanding that I'd like to mention came out of a conference several years ago attended by Buddhists, Hindus, Christians and Jews: The world religions bear witness to the experience of ultimate reality to which they give various names - Brahma, Absolute God, Allah, Great Spirit and Transcendent. The Ultimate Reality surpasses any name or concept that can be given to it. Thoughts that help us see the commonality of our spirituality and humanity. Ultimate reality is a source or ground of being of all existence. Faith is the opening and surrendering to and responding to that Ultimate Reality. The potential for human wholeness talked about perfection which means wholeness and completion. The potential for human wholeness in other frames of reference was seen as liberation, self-transcendence, enlightenment, salvation, transforming union and Nirvana. All of these terms are put in every human heart. The differences among belief systems should be presented as facts that distinguish them - not as points of superiority. This is essential; religious wars have been fought over this concept. In the light of the globalization of life and culture now in process, the personal and social ethical principles proposed by the world religions in the past need to be rethought and re-expressed. In view of the increasing danger of global destruction, the world religions should emphasize a corresponding moral obligation of nations and ethnic groups to make use of non-violent methods for the resolution of conflicts. Easier said than done, but it's significant that we need to do this. The world religions should encourage civil government to respect every religion without patronizing one in particular. The world religions should work for the practical acceptance of the dignity of the human person, a more equitable distribution of material goods, opportunities for human development, human rights, the right to choose, solidarity and harmony in the human family, etc. In summary, with the everyday realities with which we're all faced, a real challenge is how we take what John has given us and integrate and manifest it in our every day life so that we individually as well as collectively can make some significant change.

P. POND: In the Declaration of Independence it is stated that all men are created equal. Forgive the sexist reference, but it says that all of us are created equal. In referencing what Dr. Batzler was saying, it's clear that every human being is not born with equal opportunity, but if it's true that we're all created equal, I relate that also to the potential about which John was speaking. It's not possible to make people behave, through external means, in any way different than they will behave through internal inspiration or internal feeling. So for me, the answer is for us to work on ourselves and in that process of working on ourselves, we seek to attain a higher and better state of consciousness. In the process, if we can follow the teachings of every major religion. They're essentially the same - love thy neighbor as thyself. If we could all just do that, our societal and other difficulties would melt away. John began his talk by saying that in striving for enlightenment, it would also bring about some social change that was necessary. It's not necessarily a question of more laws and more police, because you'll never have enough.

We as individuals have to police and develop our own character and in doing so, we'll gain the unity on this earth before we can gain the unity on another plane of being.

L. ALTHOUSE: John, in your talk, it interested me the way in which you related some of these issues to traditional and fundamentalist Christian beliefs. You said that you actually held the same belief, except that the fundamentalist takes it in a very literal sense and you're taking it in a much more mystical sense. One that you were talking about sounds very much like the traditional orthodox doctrine of sanctification and regeneration which is the belief that the task of the Christian is to grow into Christ. You don't hear about it too much any more, but it has been a very important doctrine in Christian history and I find a very interesting parallel there. You mentioned that our task should not be so much in producing Christians, but in producing Christ. But the word "Christian" means "little Christ", so in a sense, if you're producing Christians, you're producing little Christs. Then, there was a term that I thought appeared to be in conflict with traditional Christianity, but I'm not sure that the difference is not more apparent than real. That is the term, "illumination". The way you were using it was in the sense of knowing, being enlightened, to know; whereas for organized Christianity, it is more a matter of being than knowing. Not so much as to know what Jesus knows, but to live in such a way that I do what Jesus did or try to live in the same way. It's not so much a matter of apprehending the truth as of apprehending the truth that transforms the Christian. In the earliest days of Christianity, there was a tremendous amount of conflict between Gnostics and those who were finally judged to be orthodox. The Gnostics were basically forced out and Gnosticism was essentially an approach to Christianity which was to discover the truth, to be enlightened in a sense. The Gnostics were driven out because orthodox Christians thereby turned around and did the same thing which they made the apprehension of the right doctrine the essence of Christianity. So we got rid of Gnosticism, but then became super-Gnostics ourselves. My question is, is it possible that illumination is not just a matter of knowing these truths, these mysteries, but in a sense, incarnating them?

J. WHITE: In a word, yes, absolutely. The process of enlightenment as I understand it is one which totally transforms the body and mind. Knowing is an aspect of it, but the more we know, the greater the range of our self-control, our self-regulation, our ability to develop, and in that process, we transform the vehicle of our consciousness. So that both through knowing and through doing, we return to primordial being or the ground of being. To quote Sai Baba who said it very succinctly, "First, you go toward the light, next, you're in the light, meaning increasing understanding, greater depth of comprehension, then you are the light". That's the final stage of this process of knowing and growing.

R. BATZLER: Just a comment about Sai Baba's remark - Richard of St. Victor, one of the medieval mystics, said the same thing, only he used the word "love". Three great words in the New Testament are life, light and love. So, would you equate light with those two?

J. WHITE: Would I equate light with life and love? Light is both a physical phenomenon and a metaphor for knowing. As a physical phenomenon, that is, the photons which are allowing our organs of visual perception to create in our brains an image of this auditorium is a fact of manifest or physical reality. The properties of light

bring us up to the limits of physical reality, but we can know beyond the limits of light and beyond physical reality through our consciousness which is the indestructible ground from which everything arises, including light. Light is a metaphor for knowledge or for understanding or for the expansion of consciousness back to that original primordial ground state which I term "the preluminous void". That is to say, God in the unmanifest aspect from which creation arises when in the Biblical tradition, God said, "Let there be light". Light is created, but our consciousness is uncreated. It is original abiding and is one of the two aspects of God from which creation arises, the other being light or the spectrum of substance. The Logos, from my perspective, is that condition at which creation comes into being, so it is the Christ state, as one with God in the unmanifest, at which point God manifests the universe, the cosmos. To answer your question about love, God does so without any compulsion to do it. There is absolutely no reason requiring God to manifest the cosmos in the first place. We're here through an absolutely miraculous process which flows from unconditional love. This cosmos is sustained at every moment by unconditional love. That is to say at the sub-atomic level, love manifests as that which binds or lends coherence to the most fundamental particles of creation and sustains the universe moment by moment by moment. If God's love were withdrawn for even a millisecond or even the shortest unit of time possible to measure, the entire cosmos would be annihilated - utterly vanished and gone. That's how powerful God's love is. So love and life and light are different aspects of creation and beyond, but with regard to light, I use it in the sense of a metaphor for the expansion of consciousness.

L. ALTHOUSE: One thing you said, John, which I think needs to be repeated, is that you were speaking in metaphors and the fundamentalists think they're speaking about living realities, but there is really nothing you can say about God, about ultimate reality, that isn't a metaphor. Every word you choose to describe any touch with the Divine is always a symbol - never the reality itself. That's something we forget. Even words like the "messiah" and the "Christ" are only words that describe inadequately the reality.

M. HOOD: I'm speaking as a musician, not a logician and have lived in many parts of the world. I had the pleasure of taking a vow that the best obligation I could have to the people in foreign lands was to try to learn their music - to try to sing it, to try to play it. In India, the teacher of music has failed unless his pupil exceeds him as a musician. You can't lie in music; you either do it or you don't. My wife is a dancer. You either have that quality as a dancer or you don't. It's difficult to go from one language to another with a word and have it mean the same thing.

P. POND: There's an election coming up this year; maybe when the politicians make their speeches, they should sing them to their audience and we'd be far ahead.

RABIA CLARK: I've been a member of the Sufi Order for a long time and thought I'd tell a little bit about the process that I've been through which has been rather remarkable because when a person is on the path of illumination, you go through all kinds of strange happenings, strange stages of development which are extraordinary. Unless you have some kind of guidance along the way, you could well be considered insane. In the Sufi tradition, the aim is annihilation of the personal ego, annihilation of the personal ego and instead, becoming God-like, which is very much what you're all talking about. It's a process done through retreats and arduous practices. I remember going through stages

that were very unbalanced, but I knew that it was part of the process. For instance, for a while, I wasn't seeing bodies any more; I was just seeing light beings and I couldn't even tell if they were male or female. I couldn't tell where my edges were; I kept running into things and driving my car into things. There was no need to eat or sleep; I couldn't even remember what I'd done. I'd gotten off in the wrong direction to some extent and then had all these Kundalini eruptions which were most distressing because my path does not focus on that like that of our friend, Ravi Kumar does. My group did not know what to do with all this. Explosions of light in the body essentially was what it was. We called it "high levels of illumination", not enlightenment, but it's the same thing. I got so much energy that I was afraid to touch people because I was afraid I'd burn them. I drew pictures and made paintings of all this over a 25 year period and showed slides of the paintings last year at the Academy of Religion and Psychical Research conference. What it all comes down to, I think, is how do you live in an illuminated state in the world? How do we relate to others with the awareness that God is looking out of all their eyes? That their heart is God's heart and that it's a temporary illusion that we're individuals. This is an illusion. It's like the dance of Shiva - he's doing the dance of creation for his own pleasure, for joy. God is creating the world out of his desire to be known. I won't go on any longer, but could go on for hours because the whole topic is one I've been trying to live for the last 25 years. There is a book titled, *The Man Called O*, about a man who suddenly fell into one of these enlightened states. Someone would ask him a question and he would respond, "This state of mind that I'm in is one that you should not wish for; when no one is asking me something, I'm no more. I do not exist". He had to be taken care of. He didn't know when to eat, when to sleep, anything. He was totally helpless, except he had a voice coming out of him which didn't seem to be anybody. It was wise and deep, but when the conversation stopped, nobody was at home. I don't think that's all very useful to the world and neither did he. In the process of going towards this goal, I feel that more than a personal enlightenment is necessary. It's more seeing God in everybody and responding to everybody as if they were God. That is the way that you stay in the world and the Sufi path is to go through the annihilation, come back into the world, stay in the world and do whatever task you're assigned to do.

P. POND: John mentioned in his presentation that the expansion of consciousness also makes necessary a change in the body as well. People who wish to achieve enlightenment also need to make sure that they have a healthy body and as a result, a healthy mind. It is a stressful, dangerous process. A lot of people pay with their lives physically and pay with their sanity mentally in the achievement of what we glibly say, "Let's all strive for enlightenment". It's not an easy task; that's why in the Eastern tradition it was always recommended that one have a guru because this person could then point out some of the difficulties and give guidance. That concept does not suit the West and it probably doesn't suit the 20th century so much. We're all so independent; we all want to do it yesterday - enlightenment in five minutes - and it just doesn't happen. You need a healthy body and a disciplined mind; people do run into the difficulties that Rabia has mentioned to various degrees. It's something to be aware of..

HARRY SERIO: Let me take a parallel but ultimately converging point that enlightenment is not so much a goal as it is a process. One of the peculiarities of the Judeo-Christian tradition is the redemption of the community. One's salvation was always seen in the context of the household of faith that we are all in the same ark

together. I would propose that unless all of us are enlightened, none of us are enlightened. I admire very much Albrecht Durer's picture of the Emperion and when you see this from a distance, you see so much light, but as you move closer, you see that it is an aggregation of angels gathered together. So that being in the light is being in the company of all illumined beings and that together, we make up the greater light.

FLAMMETTA RUBIN: I would like to bring to the attention of the experience of illumination, mystical experience, oceanic or oneness which I personally had when I was ten and a half years old and to which I can go back at will, the fact that at the medical level, this is associated in a very empirical way to brain deprivation of oxygen and to temporal lobe seizure. Since I have personally experienced this, I'm interested in the fine red line - or maybe it's a network of fine red lines in the brain - where the interface is between spirit, soul, mind and the cells. I personally believe that it is impossible to differentiate between the two because we are a finely tuned orchestration of the dance - the dance of Shiva is the dance between the cells and the neurotransmitters and what is out there and what is in there. When we talk about illumination, I think we need to expand to a much larger plane that goes far beyond Rumi, Jesus or whoever because we're living in an area today where we know about photons, morphogenetic fields, and transmission at a distance where photons communicate with one another at a distance. The whole ball game has changed and this is what I'm interested in and I'd like to see this addressed.

PAUL POND: You're right, it is heretical, but not illogical.

ALLAN SMITH: I'd like to respond to the comment about the brain and the neurotransmitters. Earlier in my life, I was actually a brain researcher. A couple of years ago, I published a paper about the difference between the cosmic consciousness experience and psychedelic experience because I have experienced both. There is a difference. Psychedelics and other neurochemicals, while they mimic cosmic consciousness to some extent, are only a shadow of the real experience. It's as if you're experiencing a landscape in its three dimensional glory with its sights and smells and then you're given a picture. The picture is a very far approximation from this three dimensional and multi-sense reality. Similarly, anything that we can produce chemically is, in my personal experience, not even close to the cosmic consciousness experience.

JAE MALONE: I hear people talking constantly about a person being enlightened or transcending their ego. To me, it has to be more of a community endeavor. It's not so much about what we know or think or act; it's how we perceive. I think what we need to do is to get to a point where our natural perception is where we perceive one another as beings first. And then the other stuff comes later. I don't see how this could possibly happen except within the context of a community where babies are born and taught to perceive in this manner. It seems to me that what is needed is not an annihilation of ego, but a different quality of ego, a more collective sense of ego, a sense of ourselves as people, like the Native American concept of the people. Working with a Native American man, I realized that much of what I had attributed to human nature was in fact acculturated. Notions like rugged individuality don't exist within that culture. There is a totally different orientation to the world. I look at our spending all this time and energy talking about something that when you get down to it, in the whole of human history, we only have a handful of people who have actually done this. Six or seven, maybe.

And we're saying this can be done on a mass scale. This is very grandiose stuff. In that context, what does this really mean in our lives? Where is the step that will make this shift?

PAUL POND: I think that it is one of the steps which has been mentioned a number of times and that is to begin living by the basic tenets of all religions. That's the first step - love thy neighbor as thyself. I studied the yogic ideas and compared them with my Christian upbringing. In the Christian tradition, the 10 Commandments are essentially the first two steps of what's called the Eight Fold Method of Yoga. Almost word for word, exactly the same. I wondered why. In the Christian tradition, you don't have all the different exercises and so on, but you've got the foundation of how we need to act toward each other and, if you will, toward ourselves. Emmett Fox came up with an interesting take on the 10 Commandments where he takes the phrase, "Thou shalt not..." and interprets it to mean that you cannot. Where it says, "Thou shalt not steal", it means "Thou cannot steal". So, in other words, whatever we have, we have to earn, be they external things or internal things. You can even apply it to the commandment of "Love thy neighbor as thyself" to mean that you can only love someone else to the degree with which you care for yourself - not in any egotistical way - but in a charitable way. I think that the first step to address that comment is that that's where we all start. The challenge is to integrate these concepts into our everyday lives and influence people to behave in the same way. There are just a handful of people who are truly enlightened and have been throughout human history. It's an overworked word. In the last couple of decades, everybody who has any type of generic experience thinks they've been enlightened and it's become trivialized. But the striving for it should never be trivialized because it is the journey as well.

N. CLARK: I think that we are seeing a transformation with our children. They are coming in as special babies. They are already at a stage where they have been through a journey that makes them special. A man named Greg Brady wrote the book, *Those Who Walk Between the Worlds*, which is a Native American expression. We are right now between the third and forth dimension. The forth dimensional reality is going to come upon us very quickly. I think you can count on a major change in the frequency of not only earth but the beings on earth within 12 years and you're going to be around for that period of time.

L. ALTHOUSE: The Hebrew faith was essentially a corporate kind of faith; the covenant was with Israel, not with the individual. Christianity has always believed in the life of faith in the context of a people. One of the criticisms often made of New Age Religions - and we all know that there is no such thing as New Age Religions or those with New Age aspects - is that they are totally individualistic and do not identify with corporate responsibility. Whatever we practice needs to have aspects of both to be completely balanced.

JOSEPH SELIBER: I wanted to address Rev. Batzler's poignant recognition of the major social and ecological problems that we face and Paul Pond's comment about how important it is for us as individuals to become different. Briefly, I'd like to draw a parallel between physical law and spiritual law. Our society is well acquainted with physical laws and honors them. We know that gravity is irrevocable except with force. Spiritual laws are, so far, mysterious in the sense that if they are not accomplished within

our particular lifetime, people tend to ignore them. You mentioned the issue of what happens in the park, what happens in violence. People who do this thing feel that there is no spiritual law; there's only a man made law which is subject to being cancelled. If we have the feeling that there is spiritual law, law that transcends this lifetime, I think that when that time comes, we may see a greater resolution of our social and other problems. We need to discover spiritual laws more completely and pass the word out that they do exist.

BOYCE BATEY: The French poet, Charles Baudelaire said: "Human language is like a drunken bear trying to beat out a tune on a broken drum while all the while, the heart yearns to move the stars to pity". The inadequacy of language to express nuances of thought and feeling. A number of speakers have talked of mystical experiences, cosmic consciousness. The mystical experience is said to be ineffable, incapable of being put into terms. I would like to share with you an experience that I had when I was 21 years old. I was in the house of my father in Coral Gables, Florida, sitting on a chair with my feet on a hassock, reading aloud from William Wordsworth's *The Prelude*, a beautiful poem that attempts to describe the evolution of consciousness in the mind of a poet. I came to the passage where he writes of having ascended a mountain enshrouded with fog in Scotland at night. He emerged from the fog at the top of the mountain into bright, full moonlight and could see other mountain peaks in the distance and through rifts in the clouds, the sea. This brought about a sudden change in his consciousness in which he experienced oneness with all that was. Having read this, I decided to attempt an experiment with my own consciousness for the purpose of being totally aware in consciousness with all of the senses simultaneously. As I sat in the chair, I closed my eyes and attempted to be aware of all sounds - the sound of my own breathing, inhalation and exhalation; the sound of cars passing on the roadway; the sound of screen doors slamming; the sound of an airplane engine in the distance; the sound of breezes rustling the palm fronds in the back yard. After I became aware of all those sounds simultaneously, I tried to hold the total of all sounds and its individual components in consciousness while moving on to the sense of smell - of the Aqua Velva I had on that morning; the smell of the newly mown grass; the tar from the sun-baked road; the fragrance of gardenias and frangipani in the backyard. I then tried to hold the totality of all sounds and all smells and their individual components in consciousness as I moved on to the sense of touch on my body - the feel of my body on the chair and on the hassock; the clothes on my body; the shoes on my feet; the air upon my skin; the feel of my heart beating. Then, while trying to hold in consciousness the totality and the individual components of all sounds, smells and touch, I opened my eyes and tried to be aware totally of all sights - of that seen with peripheral vision, near and far distant vision; the beauty of the folds in my trousers; the patterns in the rugs; the melding of light and shadows on the walls and ceiling. As I was in the process of doing this very intellectually and mentally, all of a sudden a great white light surrounded me, beating and pulsating with me. Everything that was out there was within and everything that was within was without. It was as though I was aware of all the laws and meanings of existence - that the drift of the cosmos ultimately was toward good; that there was no death, there was only life in the world. There was only peace, only love, only good, only God and God and I were one and God was here and I was here and there was no separation. This lasted for about eight seconds. When I came out of it, I was aware that it was more real and true than anything I had ever experienced before. This experience changed my life quite drastically. I had been an altar boy in the high Episcopal Church

and attended church regularly. After this experience, I no longer felt that the religious teachings in the church had the same validity they had for me because, for me, this was a direct experience of God. It took many months to assimilate and integrate this experience. For me, this was a mystical experience, an experience of cosmic consciousness, going into the white light, going into the dark void, touching the blue line. Many cultures have different names for this experience, but for me it was an experience of mystical oneness with God that was transformative. Years later, when I told my mother-in-law, an atheist, of this experience, she told me that what had happened was that I had overloaded my circuits and blown a fuse.

CARL INGRAM: I'd like to thank you for your discourse, Boyce. That was very moving. That's an entree into what I want to talk about. A lot of my work is moving from head to heart. Being gifted with a mind, I spent most of my life in my intellect. My work is around embodiment of what we've been talking about today. It was nice to hear of your part in the Institute of Noetic Sciences, John, because that has been an active part of my life. I was at the Town Hall Meeting in San Francisco in April. What was unique about it was that there were some 80 people talking, having great thoughts and great ideas about community. In the next room was a black church having their service. They were singing and beating the tambourine and praising God and they were so full of joy! And we were so serious and talking about great thoughts. What was really wonderful was that at the end, some of the leadership of the Institute of Noetic Sciences invited the chorus to come and sing for us and they led us in singing *Jesus Loves Me*. It was a wonderful integration of people who live in the spirit and who live in joy and people who live in their heads. I wanted to acknowledge the woman who talked about her Sufi experience; I found that very much as an embodied experience. Larry, I was uncomfortable with your response to that; I felt like she was talking from a very deep place and that you took it to a very different place and I was uncomfortable with that. The talk about fundamentalism is interesting. I've been Unitarian for the past 20 some years and raised my children such. My son is now 27 and he is currently in Russia on a Pentecostal mission. He's got his two year training certificate, he's a minister, has gone to mission school. He's at that far end of the continuum on the physical part of the experience. We have some very interesting discussions. I'm thinking in terms of the spectrum of the physical to the energy and the matter to the spirit and I'm wondering if we might be falling into what Richard brought forth of the notion that these are just facts, and not to be into superiority. A caution for folks who live in their heads - and talking for myself, it's very easy to think that since I can think great thoughts and talk to other people about them, that they are more superior to other people who might be fundamental. My son has taught me to look at the spectrum; he's very much into this physical experience and I'm having a different experience of this life phenomenon.

JOHN RAYNER: There are possible pathological aspects to unusual behavior that might be regarded as divine or subliminal in some way. The guru of Vivekenanda, one who had very humble beginnings and was recognized as manifesting divinity to an enormous extent and traveled to spiritual realms in quite remarkable ways. According to the story, the guru was regarding as quite mad. Even Vivekenanda sometimes regarded him in this way. He drew disciples about him. He had an obsession that Vivekenanda should join him as a disciple, but Vivekenanda resisted because he thought he was mad. But Vivekenanda did become his disciple and did become one of the most influential people in world religion and the spiritual life of India. So you need to be careful to not

in any way prescribe the way that divinity may manifest in a person's life. A person's experience at any instant in time can not simultaneously be on all levels. At one moment, our concentration may be on this mundane world about us, but in meditation there is a shift in consciousness to another level and this entails leaving the mundane behind. It is not possible to be at these different levels at one and the same moment. How can we do it without gurus? We have to do it without them and have to find that method and that way within ourselves and that way is meditation. It has to be through our own path of development; we cannot do it through gurus. We can use their guidance and pointers, but we can't just accept what the great ones have proclaimed and apply it in some external fashion.

CHARLENE JONES KIBILOSKI: How wonderful it is to be here! I'm delighted to be with Spiritual Frontiers again. I cut my teeth on John White. I began my spiritual journey with John White at Pat Fenske's urging me to buy something from the Spiritual Frontiers bookstore. I hope you don't mind my going back to the original subject. My feelings on life, light and love is that they are all the same because they're all energy. We're all connected, we're all energy, so it's got to be the same thing. But frontiers of consciousness, about which we're talking today, is something you have to do. You have to work toward enlightenment. You have to make it happen. My idea is that when we become love - and God is love - "is" is a being word, it just means to be. So God equals love. If I am love then I am God. All my life I have had to feel love, project it, work toward it. Suddenly, with my husband, my twin spirit, I don't have to do anything to love him. I just am love and through that, I am love for everybody and everything and that has been my expansion of consciousness. That has been my enlightenment. We do have to chop wood and carry water; we have to do those mundane things while being enlightened. I love you all!

SUSAN SHUMSKY: The fundamentalist, Pentecostalist, charismatic Christian movement is becoming gigantic. Why do you suppose that is? It's because of the bliss, the experience, the mystical contact with the divine that people are beginning to have. Even though their preachers are shoving down their throats the fundamentalist interpretation of the Bible and saying that their deity is the only deity and that their way is the only way to salvation, the reality is that they are providing for people a taste of the divine, a mystical contact. That's what people are craving right now because of the vibrational shift and the vibrational lifting of this planet. People want the actual visceral experience of God. This also ties up with being in our heads as opposed to being in our hearts, living in the heart of God, and that is what John has been talking about today. Truly, having the actual transformation of the physical body into a light body, into a light being where we have that sublime, blissful experience of that oneness with God. Rabia described that experience and Boyce described that experience; that's what we're seeking and that is what is available to every one of us. For some of us, it is only a flash, a little glimpse of it. The ones that we admire and aspire toward - the ideals, the Jesuses that have walked the earth - are actually the ones who attained it so that they could live it 24 hours a day, seven days a week. We ordinary human beings have not attained that sublime state where we can hold on to it for all times. At least we can have a touch of it, a taste of it, a feel of it, a flash of it, an experience of it. Some of us, the lucky ones who have spent a little more time in meditation or more years in practice or went to a Pentecostal church and maybe began to have these experiences on a regular basis, begin to realize that God is right here within us. A fundamentalist Christian would never say

that God is within, but that is their real experience. God is right here, we are experiencing God and God is talking to us. God is giving us experiences, giving us messages, God is lifting our awareness into this light body, this light being.

L. ALTHOUSE: I think there has been a misperception. We have used the term "fundamentalist" as if was inclusive of the Pentecostals. It is definitely not. There is a big difference between the Pentecostals and the fundamentalists. The fundamentalist has no room for the Pentecostal experience. The Southern Baptists, for example, are true fundamentalists. They do not like speaking in tongues, do not like healing, do not like the ecstatic experience of which you were speaking. The Pentecostalist is essentially an experiential kind of religion; the fundamentalist is basically a doctrinal kind of religion. It would be unfortunate for us to think that they are one and the same because they do not think of themselves as being one and the same.

J. WHITE: We're both human beings and human becomings. At the core of our existence, we are God, but we have not fully realized that and the human journey is in the process of waking up to who we are, who we have been and who we will be every step of the way. The teachings of the sacred traditions boil down to a statement that we must let the ground of our being be the basis of our doing. We must live our lives in a way which expresses the wholeness we perceive in our moments of exalted consciousness. In that recognition, we see that we are all one. There's a lovely little wisdom saying that goes like this: "I sought my God, my God I could not see; I sought my soul, my soul eluded me; I sought my brother and found all three". Some people may be naturally called to the more mystical contemplative life, but most of us have got to feed the kids and do the diapers and sweep the floors and all that sort of daily stuff. But if we can practice that with a sense of the oneness of life and source of our very existence as the focus of our attention, then the mystic moves into the marketplace and real transformation of human society begins. No longer will the contemplatives who have taught us so well throughout the ages just be an occasional enlightened mystic on the mountaintop or in a cave. They're moving into the marketplace now and they're everywhere. Watch how you get your meat from your butcher the next time; he may be your teacher.

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PARAPSYCHOLOGY: THE BRIDGE BETWEEN SCIENCE
AND RELIGION IN THE NEW MILLENNIUM

Dr. John F. Miller, III

I shall attempt 3 tasks: (1) to show how the succession of Western worldviews has culminated in the New Age, whose essential category, **experience**, lies at the heart of parapsychology, (2) to explain why science has ignored experience as an explanatory category, and (3) to suggest that science's acceptance of the category of **experience** will allow parapsychology to bridge the gap between science and religion.

Introduction

Surely any rationally intelligent person would face the task of predicting the future with a certain fear and trepidation. For unless one has a reliable crystal ball or special ears by which to hear some divine voice, how can one predict the future? The task which I have set for myself requires predicting the relationship between science and religion in the foreseeable future and the role of parapsychology in that relationship.

I. The Succession of Worldviews

The history of the West has been a succession of worldviews, evolving conceptual frameworks. Astronomy and physics have moved from the Ptolemaic earth-centered universe to the Copernican, from circular planetary motions to Keplerian eclipses, from Newtonian physics to Einsteinian, from classical physics to quantum mechanics. This succession represents an **intellectual progression** toward more adequate conceptual frameworks. If we can comprehend what would have been necessary to have been able to have predicted this progression, then we may feel more confident in our present predictions. As we review some of the major conceptual changes which have occurred in the West, let us ask ourselves whether these transitions could have been predicted.

Let us begin with the worldview which constitutes the major religion in the West, Christian Theism. The fundamental principle around which this worldview is formed is that there is an **infinite God**: infinite in knowledge (omniscient), in power (omnipotent), in space (transcendent and immanent), in goodness; and personal, triune, creator and sustainer of the world, savior and redeemer of sinners, and inspirer and comforter of humanity. This worldview, which is still the heart of our Western religious heritage, lasted virtually unchallenged until the end of the seventeenth century. But its internal inconsistencies and the changing intellectual climate signaled a transition to another worldview.

Christianity faced internal inconsistencies from its inception. The religion experienced difficulty in formulating coherently its central doctrine, the Trinity, a compromised

monotheism: the Unity of God in Three Person. Its theology was a product of a mixed marriage of Jerusalem and Athens, in which a Hebrew God of history was conjoined with Greek idea that immutability characterized the highest reality. From this marriage were born problem-children. Human freedom: how can humans act freely, if an omniscient God knows all, including the future? If humans are free, is not God's omnipotence comprised? How can the doctrine of original sin be reconciled with the injunction to become perfect (Matt. 5:48)? Is it not biologically and morally absurd to believe that sin can be inherited? How can a perfectly loving God allow an eternal Hell?

Could it not have been predicted, when the Renaissance raised the consciousness of human individuality, the Enlightenment replaced faith by reason, and the printing press made these ideas available to ever larger groups of educated people, that reasoning individuals would discern these and other problems with Christian Theism and look for a more rational alternative?

Deism was the thinking person's worldview, and it avoided many of the problems of Christian Theism. However, any monotheism faces a seemingly insuperable difficulty: the problem of evil. How can a perfectly good, omniscient, and omnipotent God be reconciled with the fact of evil? Zoroastrianism met this challenge by positing two Gods, one good and the other evil; and the problem does not arise for polytheism which has no single creator or power. But monotheism is different. David Hume put the problem succinctly in his **Dialogues Concerning Natural Religion**:

"Is God willing to prevent evil, but not able? then is he impotent. Is he able but not willing? then is he malevolent. Is he both able and willing? whence then is evil?"

A worldview which cannot either account for evil or deny its existence is insufficient. Enter naturalism.

Naturalism, the metaphysical presupposition of modern science, arose in opposition to religion. Many scientists, such as Kepler and Newton, were not hostile to religion; but others, like Laplace, saw no need of the "hypothesis" of a god. Descartes' two substance theory of **res extensa** (body) and **res cogitans** (mind) provided the grounds for science to develop apart from religion. Science could study the material world, without regard for the non-physical spiritual realities, if they existed. As science developed its empirical methodology, the dichotomy between the religious faith of the Medieval world and the reason and experimental methodology of modern science was completed.

But science was not without its conceptual problems which led to subsequent worldviews. One fundamental problem lay in science's rejection of the uniqueness of man. To Darwinian biology, man was an animal, evolved from ape-like ancestors, a part of rather than apart from nature, a little higher than the ape rather than a little lower than the angels. A second problem was naturalism's determinism: there was, effectively, no place for human free will. Thus, naturalism undercut any firm basis for morality. A creature which lacks freedom cannot

be held morally culpable. But science went further: what is, is right; nothing is unnatural, for what exists in nature is, by definition, "natural." Right and wrong, good and bad, are subjective and have no objective status. Could not one predict that the consequences of naturalism would be too difficult to bear? Could not one predict a reaction against it? Hegel said that every thesis produces its antithesis. The child and antithesis of Naturalism was Existentialism, which emerged in the same climate as Romanticism and American Transcendentalism, in opposition to classicism and rationalism.

Predictably, existentialism took two forms, according to the theistic and atheistic worldviews which preceded it. At the heart of Existentialism was the emphasis on the essenceless individual. What was inadequate about Naturalism was addressed directly by Existentialism: not only are humans free, but they are creators of meaning and value either by faith (Kierkegaard) or by choice; in fact, they are "condemned to be free" (Sartre) in a world in which mankind experiences itself as a "stranger" (Camus) or in which they feel either the "death" (Nietzsche) or "eclipse" of God (Buber). Humanity asserts its radical freedom in an alien world, shorn of any absolutes in value, meaning, or truth. Is there any wonder that Existentialism marks the terminus of Western philosophy?

Intellectuals in the nineteenth century were aware of the termination of the Western philosophical tradition and so turned their attention to the East. The end of the nineteenth century, punctuated with the arrival of yogis and rishis, gurus and swamis, marks the incursion of Oriental ideas into the West: inner vehicles of consciousness (*kosha*) and planes, meditation as a path both to knowledge of inner worlds and to enlightenment, reincarnation and rebirth, karma (cause and effect in human actions), spiritual experience as the means to knowledge of truth, the power of the mind, compassion (*karuna*) and harmlessness (*ahimsa*), among others. Historian Arnold Toynbee predicted, in 1935, that "the most significant development of the age would be the influence of the eastern spiritual tradition on the West" (Ferguson, 51, her words). It was in this climate friendly to Oriental thought that the West's own esoteric heritage suddenly re-emerged after years of secrecy.

The synthesis of Western and Oriental thought found its expression in what we call "New Consciousness" or "New Age." As I interpret it, the New Age is a synthesis of science's insistence on knowledge by experiment (rather than faith in authority), on the one hand, and the spiritual heritage of the esoteric West and esoteric East, on the other. Ferguson says that it is a "conspiracy," "a new mind--the ascendancy of a startling worldview that gathers into its framework breakthrough science and insight from earliest recorded history" (23). It is a worldview at once hospitable to the mystic, the spiritual and the creative experience, in Colin Wilson's understanding, and attentive to need for self-actualization, in Abraham Maslow's hierarchy of needs. Spirituality is the basis of this new worldview, according to Willis Harman.

Central to this synthesis is **inner, psychical, paranormal, and spiritual experience**. Marilyn Ferguson writes:

While science, in its objective fashion, was generating surprising data about human nature and

the nature of reality, I saw that hundreds of thousands of individuals were coming upon subjective surprises of their own. Through systematic explorations of conscious experiences, using a variety of methods, they were discovering phenomena of mind.

Boyce Batey has shared with this Academy, on numerous occasions, his life-changing experience, induced by sensory overload. I have shared some of my own exceptional human experiences in presentations to the Academy in 1992 ("Judging the Legitimacy of Exceptional Human Experiences") and in 1993 ("To See with the Eyes of Christ"). In my 1994 winning essay, "Anecdotes of Exceptional Human Experiences or Psi Laboratory Reports: On What Basis Should We Believe?" I argued that personal experience is more convincing than laboratory results. Don Morse, the Editor of the Academy's journal, has just written a remarkable book, **Searching for Eternity**, as a consequence of his own near-death experience. And Rhea White chronicles exceptional human experience in her journal by the same name, **Exceptional Human Experience**.

In the 1950's, many became aware that the materialistic and naturalistic world postulated by the older physics was no longer conceptually adequate. In the 1960's, a spiritual awakening occurred in the West as thousands of spiritual centers (Buddhist, Zen, Yoga, "New Age," human potential movement, humanistic psychology, oriental martial arts, etc.) opened in the United States and in Europe. The search was for **experience** of the inner life, for spiritual values, in contrast with materialistic values.

In the past, single individuals introduced concepts which ultimately changed a worldview: Copernicus, Galileo, Kepler, Newton, Einstein, Darwin, Mendel, Planck, Freud, Jung, to name but a few. Today, in the New Age, large numbers of people are having similar experiences. We are experiencing an "ER": **an Experience Revolution!**

Best-selling author James Redfield, in his book with co-author Carol Adrienne, **The Celestine Prophecy: An Experiential Guide**, writes:

What we most longed for, what we most hoped to regain, was the transcendental experience, an inner connection to the divine.

It is this awareness which propelled us back toward the spiritual in the 1980's.

The New Age combines the **experimental** emphasis of science with the **experiential** approach of religion: to experience spiritual reality, New Agers experimented with techniques designed to produce **altered states of consciousness**. The emphasis on **consciousness** and **experience** was presaged by Bucke's **Cosmic Consciousness** and William James' **The Varieties of Religious Experience**. "Experience" in the New Age includes near-death and out-of-body experience, healing experiences, and all sorts of exceptional human experiences. These are the core of parapsychological investigation. Parapsychology alone, not traditional science as we know it, is uniquely equipped to deal with experience of this kind. Indeed, until this past century, science has ignored and even rejected human experience as a legitimate category of evidence.

New Age **experience** may be characterized in many ways, but three expressions are central: self-transcendence, power, and love. I predict that phenomena expressing these characteristics will be investigated "scientifically" by parapsychology in the new millennium. Since each expression is associated with the divine-within (hence part of New Age religion), parapsychology will bridge the gap between science and religion. Later I shall discuss each class of phenomena in detail.

Summary: This part of my paper argues one very simple point: the categories which are central to the New Age worldview (self-transcendence, power, and love) are experiential in a way that physics, chemistry, biology, sociology, and even psychology are unable to access. Because these are expression of the spiritual inner life (religion), they must be examined scientifically by parapsychology; and by their confirmation, a bridge will be constructed between religion and science.

II. The Nature of Science: Why Science Rejects Experience

It may seem puzzling, even ironic, to assert that science has ignored experience as a basic category. For, isn't science based on experience, isn't it experience alone which can verify or falsify scientific theory and validate scientific facts? My answer is no! It is not experience, but **experiment**, that is central to scientific methodology. The experience of a single experimenter is discounted if it cannot be replicated by another experimenter in a public, objective way. This is why parapsychology has had such a difficult time being recognized as a science. Personal experience is discounted as "anecdotal" and of no scientific value.

It is ironic that the father of modern philosophy, Rene Descartes, is also responsible for the separation of science and religion. Ironic, because the division of human nature into body (investigated by science) and soul (the concern of religion) was made possible because Descartes identified himself as a "thinking being" (**res cogitans**), rather than a body (**res extensa**)! Central to Descartes' epistemology and metaphysics was an inner, thinking and feeling self. It is ironic, because it is precisely this self which science has ignored and even denied its existence. But the worldview of the New Age makes this self central. Only parapsychology is able to investigate this self scientifically.

Why has science ignored or even denied the existence of soul or mind? First, because since Descartes' division, science has investigated only physical, material phenomena, which exist in the spatio-temporal realm. Second, and more generally, because science has, since its inception two and a half millennia ago, emphasized the **conceptual** rather than the **experiential**.

How did this happen? Quite simply, philosophy and science made their metaphysical break with mythology, in the Sixth Century BCE, by asking for an account of the material cause of phenomena. From a humble beginning, metaphysics, as formulated by the Pre-Socratic thinkers, postulated either Logos or a universal rational order (Heraclitus), understood by mathematics (Pythagoras) and governed by God (Anaxagoras), or a chance collocation of atoms (Democritus).

What we discern in this early philosophical striving of the Greeks toward an adequate explanation of nature is the **role of the theoretical** in knowledge. From its very inception, "scientific" knowledge in the West placed primary importance upon the unseen, unverified, proposed **a priori** (given before experience), theoretic concepts. The history of Western knowledge, whether **philosophical, ethical, scientific, political, or religious**, is the story of **progressive revisions and expansion of knowledge**, incorporating **new concepts** which ultimately produce **new conceptual frameworks**.

We can now comprehend why the West has regularly relegated the **experiential** to "second place" in importance behind mathematics and science. For if the **real** is the theoretically **permanent** (atoms and force fields, mathematically expressed laws of nature, etc.) and is thought to **exist independent of our experience** of it, then what is experienced through the senses must be **secondary**. And what arises from feelings arising from those sensations, or what occurs as inner, **extra-sensory, para-normal** experience is **tertiary**, "twice-removed" from what is real! This view of reality justifies the demeaning and denigrating of the aesthetic in the West, and with it any subjective experience of the paranormal. The "differentiated aesthetic continuum" which is experienced immediately and known directly is, "ineffable": by its very nature it is incapable of being conveyed to others, except possibly to those who have had similar experiences. For to be known, this aesthetic/experiential must be experienced.

Compare, for example, the **number** given to the length of the light wave which is experienced as blue, and the **sensation** of blue. The former is "objective" and useful in science; the latter is ineffable, of little use to science, and said to be "subjective." Herein lies a real irony for Western knowledge: that which is **immediately experienced and known directly with certainty** is of no scientific use; whereas that which is **unseen, aesthetically unexperienced, and theoretical**, is taken to be what is "real." But as F.S.C. Northrop reminds us:

There is also the equally important and scientifically, philosophically, and religiously basic, aesthetic component in the nature of things which is genuine knowledge in its own right, quite apart from its usefulness in verifying the theoretically designated knowledge of the theoretical component....
(305-306)

It is this aesthetic component to which Eastern thought and religious and paranormal experience point. It is the "within" of things (de Chardin, 1975, p. 62). It is this component which rightfully must be examined by psychical research. Years ago Rhea White urged her colleagues in parapsychology to turn their attention to **exceptional human experiences**, rather than to laboratory experiments.

Summary: my point is that science, since its inception, has ignored the experiential because it has been enamored of the theoretical. But the theoretical is not experiential! With the integration of Oriental thought and its emphasis on the aesthetic/experiential, the New Age has made experience its most fundamental category. Now experience is just as essential as data which can be replicated, measured, quantified--what

science has traditionally concerned itself with. Now that thousands of people are having **experiences** of a paranormal sort (psi, OBE, NDE, EHE); and since quantum mechanics must include the **observer/experiencer** in its description of quantum reality; the time is ripe for an expansion of the methodology of science to include the investigation of **experience**. Parapsychology is uniquely qualified in the scientific field to investigate experience. In its investigation of basically religious (inner, spiritual) experience by scientific means, parapsychology can bridge the gap between science and religion.

III. Parapsychology as the Bridge between Science and Religion

My third task is to suggest why science will accept, conceptual and methodological, the category of **experience** and by so doing will allow parapsychology to bridge the gap between science and religion. First, however, we must realize that religion in the New Age will be different, too.

Religion must conceive of God in a way which is compatible with science. Martin Buber suggested, in his **I and Thou**, that God cannot be thought of as a object. Paul Tillich argued that it is incorrect to conceive of God as a being: rather, God is the Ground of Being. New Age religions will incorporate Eastern religion, with its emphasis on meditation, respect for the natural world, mystery, and self-transcendence. A new form of American spirituality is emerging; and as Jacob Needleman suggests, many are seeking truth, regardless of where it is to be found. New Age religion will recognize the unifying truth at the core of all religious traditions: Hegel's "Absolute Religion," Huxley's "perennial philosophy," Huston Smith's "forgotten truth" of "the primordial tradition." We are living at the end of a religious era, at the time of "the death of God." As Gabriel Vahanian says:

To speak of the death of God means, then, that finally at the end of the Christian phase of Western culture, the reality of the living God is freed from the cultural concepts and other institutions which attempt to objectify and domesticate it. The death of God marks the end of Christian culture....We are groping for a new concept of God and a new attitude A new religiosity is dawning. A new era begins when a new religiosity appears, rises from the empty tomb of the dead God.

We are living in an era which Robert T. Handy calls "post-Christendom," a time in which, according to Peacocke, "deep alienation from religious belief among the key formulators of Western culture is becoming almost lethal to the Christian churches...." (Peacocke, 1999, p. 30)

But in the New Age, it is all right to have "conversations with God," as the title of a popular book declares, to write **A History of God** (Armstrong, 1994), or even a Pulitzer prize winning **God: A Biography** (Jack Miles, 1996). It may even be acceptable for philosophers to write about God, as Mortimer J. Adler did in his 1980 **How to Think About God**. And soul-talk is permissible: Thomas Moore, **Care of the Soul**.

Science, too, will be different in the New Age. Already the popular culture is acknowledging those who draw parallels between science and religions: Capra's **The Tao of Physics**, Gary Zukav's **The Dancing Wu Li Masters**, for example. And in academic circles, scientists are writing of a new relationship of science and religion. Physicist-theologian John Polkinghorne, for example, has written **The Faith of a Physicist, One World: The Interaction of Science and Theology**, and **Serious Talk: Science and Religion in Dialogue**. Theologian-scientist Arthur Peacocke's **Theology for a Scientific Age**, scientist Ian Barbour's **Religion in an Age of Science**, physicists Menas Kafatos and Robert Nadeau's **The Conscious Universe**, physicist Paul Davies' **God and the New Physics** and **The Mind of God**, and physicist Fred Alan Wolf's **The Spiritual Universe** are among the books addressing the dialogue between or integration of science and religion. Unity between science and religion is sought by Renee Weber in **Dialogues with Scientists and Sages: The Search for Unity** and David Ash and Peter Hewitt's **Science of the Gods: Reconciling Mystery and Matter**.

But scientists themselves have recognized, starting at the beginning of the Twentieth Century, that **experience** is central, especially in physics. The century began with the relativity theories, general and special, of Einstein, both of which were formulated from the point of view of the **observer**. In quantum mechanics, physicists realized that the observer must be taken into account in any formulation and interpretation of quantum phenomena. Heisenberg's Uncertainty Principle is specifically observer-based: the way that we observe or detect particles is such that it alters their path/position/velocity; hence, we cannot know the whole of the objective path/position/velocity of a particle. The principle may be interpreted epistemologically or ontologically.

We are beginning to see what Thomas Kuhn called a "paradigm shift" in science, particularly in physics. Scientists of the highest calibre are embracing ideas which not long ago would have been unacceptable. Seminal western scientists have been drawn to the East: Schrodinger, in his remark that Western thinking, which insists on objectifying everything, "is in need of blood transfusion from Eastern thought." (his words, quoted by Ferguson, p. 173) Niels Bohr designed a coat of arms using the Oriental yin/yang symbol to symbolize his theory of complementarity. Ferguson reminds us that

Psychic phenomena--psi--are probably no less natural than the phenomena of subatomic physics but they are notoriously less predictable. And [as such] they are more threatening to many people [especially scientists]." (174)

But whereas we can ignore the puzzling phenomena and theories of physics, since we don't dwell in the realm of subatomic particles or black holes, we cannot so easily ignore the world of clairvoyance, telepathy, precognition, psychokinesis, synchronicity, and other similar phenomena--with which virtually everyone has some familiarity. **But the key for the relationship between science and religion is that "except for synchronicity, these phenomena can be subjected to experimentation."** (Ferguson, 174) If, as is documented in experiments in physics, human consciousness (intention) can interact with subatomic particles, why not in healing? Scientific experiments

with new drugs must take into account the placebo effect, the power of suggestion to bring about an actual healing. In a study conducted from 1987 through 1997 on antidepressants, "Depression symptoms declined by 41 percent with new antidepressants, 42 percent with previously approved medications, and 31 percent with placebos." (Placebos") We may not know how mind and matter interact, but phenomena like this suggest that they do!

"Historically, many great scientists have been drawn to psi. Among the first officers of the Society for Psychical Research in Britain were three Nobel laureates: the discoverer of the electron, J.J. Thompson, the discoverer of argon, Lord Rayleigh (J.W. Strutt), and [the discoverer of the allergic shock] Charles Richet. William James, usually described as the father of American psychology, co-founded the American Society for Psychical Research. Among the Nobel laureates specifically interested in psi were Alexis Carrel, Max Planck, the Curies, Schrodinger, Charles Sherrington, and Einstein (who wrote the foreword for Upton Sinclair's book on telepathy, *Mental Radio*), Carl Jung and Wolfgang Pauli, a Nobel physicist, coauthored a theory about synchronicity. Pierre Janet, a great French scientist of the nineteenth century, actively investigated psi. Luther Burbank and Thomas Edison had a strong interest in the field." (Ferguson, 175 ftnt.)

The methods of science allow it to deal with **quantities**; it is not effective in dealing with **qualities**. (Ferguson, 176) But it is qualities which is the material of psi: intention, consciousness, mind, intelligence, richness and complexity, altered states. These may be **correlated** with quantitative measures (brain states, galvanic responses etc.), but they are **not** quantities. Just as experience cannot be conveyed, whereas quantitative data can be, so knowledge requires **having the experience**. Graham Dunstan Martin, in his **Shadows in the Cave**, insightfully suggests that we must draw a distinction between the **tacit** and the **explicit**. Tacit knowledge (like knowing what someone looks like, or how to swim) can never be completely expressed in words, as is explicit knowledge. Thus, the human mind is quite **unlike** a computer, which can express explicitly all that it knows. Martin says that "it is impossible to make consciousness explicit." For much of reality is ineffable. Materialistic science may be mistaken in focussing only on the explicit. Astronomer Sir James Jeans remarked that the universe is "more like a great thought than a machine."

Consciousness cannot be reduced to a description of the workings of the brain, for such description could just as well apply to a machine--which has no consciousness of what it is expressing! Martin cites the interesting work of neurologist Wilder Penfield: a person can walk, even play the piano, yet not be conscious of what he is doing and hence not be undergoing any experiences. To have experience implies that one is conscious. Hence, consciousness is primary.

I mentioned above that experience in the New Age may be characterized by three qualities: self-transcendence, power, and love. Parapsychology can investigate these experiences and by doing so can alter the naturalistic worldview of science.

Self-Transcendence: Erich Fromm tells us, in his **Art of Loving**, that the desire for transcendence, unity or love is

inherent in human nature. The capacity to transcend the empirical ego is possible because of the indwelling power of the Divine. This idea is central to what Huxley calls "the perennial philosophy." Cf. Romans 8:10, 2 Corinthians 5:17, and Colossians 1:27.

In the Sermon on the Mount, Jesus called human beings to perfection: "Be ye therefore perfect" (Matt. 5:48). We are not completed beings; we are called to be open to the continuous action of the Divine in our lives. Our goal is perfection expressed as freedom: freedom **from** ignorance, darkness, error, sin, death, mortality; and freedom **to become** our essential nature of love, goodness, wisdom, truth, joy, and beauty.

To put it differently: we are called to evolve into a new species! Now evolution is a concept used in not only in biology but in science in general: physical systems from solar systems to molecules are said to evolve. But science focusses on the evolution of the hardware, the physical mechanism, rather than the software, consciousness. In the next millennium, we will not only see evidence for such the evolution of consciousness, but we shall take part in that evolution which parapsychology will investigate.

Dr. Claire Walker asserts that the human species is undergoing a psychic transition, a revolutionary as the Reformation, the age of worldwide exploration, the Enlightenment, or the Industrial Revolution. "Present human beings are not just physical, nor as yet very spiritual. They are psychic beings in transition from animal to spirit, and are moving into a new nature."

Walker cites a substantial number of authors in support of her assertion: philosophers Michael Grosso and Peter Russell, physicists Gary Zukav and David Bohm, astronaut Edgar Mitchell, psychologist Abraham Maslow, and spiritual teachers such as Sri Aurobindo. Richard Bucke ends his book, **Cosmic Consciousness**, with these words: "This new race is in act of being born from us, and in the near future it will occupy and possess the earth." (p. 384)

Others have foretold the beginning of a new race. Teilhard de Chardin predicted a transformation toward the noosphere and the Omega Point. Michael Murphy, the co-founder of the Esalen Institute, in **The Future of the Body: Expirations Into the Further Evolution of Human Nature** characterizes evolutionary possibilities and gives techniques to actualize that transformation. Donald Keys, in his **Earth at Omega: The Passage to Planetization**, suggests that self-transcendence in the form of self-forgetfulness and self-sacrifice are necessary qualities for a society in which our spiritual and creative nature may develop.

Gary Zukav, author of the acclaimed **The Dancing Wu Li Masters**, in his later book **The Seat of the Soul** also suggests that humanity is evolving from into a species that draws its power from spiritual perceptions and values.

Psychologist Ken Dychtwald closes his **Bodymind** with these words: "we are steering ourselves into regions of greater self-knowledge within whose boundaries waits the embryonically developing transformation of human consciousness." (264)

Christopher Hills, in **Nuclear Evolution**, writes of the stages of evolution beyond man: Planetary Man, Stellar Man, to Pure Spirit. (110) Hills offers "account of evolution as it applies to ... the development of a new species of man...." (663) He says: "Life has been waiting a million years for the climber to reach the peak and sit at the center of peace. Let us look at our future home...." (662)

Dane Rudhyar, in **Beyond Individualism: The Psychology of Transformation** writes about evolution beyond individualism: the transpersonal and the trans-cultural. "A newly developing human function is now seeking to redefine and reinterpret man's immensely extended environment in a new transphysical, transpersonal, super-rationalistic and symbolic manner. This 'cosmogonic function' constitute the central aspect of the holistic mind." (45)

David Spangler, in **Revelation: The Birth of a New Age**, writes that humanity is entering a new cycle of evolution which will produce a new consciousness of "Limitless Love and Truth," "the personification of a state of being now existing and manifesting within the newly initiated and expanded consciousness of Earth life." (150) This is the basis of this New Age.

The idea of spiritual evolution is central in the writings of Sri Aurobindo. In his **The Future Evolution of Man: The Divine Life Upon Earth**, the sage writes: "An evolution of consciousness is the central motive of terrestrial existence. The evolutionary working of Nature has a double process: an evolution of forms, an evolution of the soul." (27) This evolution occurs in three phases: the psychic, the spiritual, and the supramental.

Peter Russell, author of **The Global Brain**, in his **The White Hole in Time: Our Future Evolution and the Meaning of Now**, suggests that there is an "opportunity to develop a new consciousness, a new way of seeing, and a new way of thinking. What is being called for is a new sub-species. A species that can manage the creativity of *Homo sapiens sapiens*--a *Homo sapiens sapiens sapiens*." (173)

Finally, our conference's keynote speaker, John White, is among those who predict a transformation of the human species. In his book, **The Meeting of Science and Spirit**, White writes: "A new race, a higher form of humanity, is now emerging on the planet." (64) White calls this new race "*Homo noeticus*." (64)

Is evolution part of a cosmic plan of expanded consciousness? Persian poet Rumi thinks so:

I died a mineral and became a plant.
I died a plant and rose an animal.
I died an animal and I was a man,
Why should I fear? When was I less by dying?
Yet once more I shall die as a man, to soar
With the blessed angels; but even from angelhood
I must pass on. All except God perishes.
When I have sacrificed by angel soul,
I shall become that which no mind ever conceived.
O, let me not exist! for Non-Existence proclaims,
"To Him we shall return." (in John White, p. 97)

Whether humanity is transforming into another species and, if so, its documentation should provide fascinating research for parapsychology in the next millennium.

Power: Psalm 82:6 says, "Ye are gods." In Jane Roberts' **The Nature of Personal Reality** (1974) we find the most unambiguous description of our godlike power. In her Introduction we read:

We create our personal reality through our conscious beliefs about ourselves, others and the world. (xii)

Experience is the product of the mind, the spirit, conscious thoughts and feelings and unconscious thoughts and feelings. These together form the reality that you know. You are hardly at the mercy of a reality, therefore, that exists apart from yourself or is thrust upon you. (xviii)

What exists physically exists first in thought and feeling. There is no other rule. (xix)

You see and feel what you expect to see and feel. the world as you know it is a picture of your expectations You are a creator translating your expectations into physical form. (xxii)

Parapsychology can investigate whether we are ultimately responsible for what we experience in our lives. Is there virtually nothing which we experience which does not have its origin with us? Are our beliefs about ourselves and the world efficacious? Are our mental and emotional energies are, without exception, the cause of all our experiences?

If we create our "personal reality," then when we are ill, have we caused that illness? C. Norman Shealy, M.D., believes that "there is an emotional component, either as a precipitating factor or as an aggravating emotional distress in every disorder" (1993, p. 279). Using cancer as an example, Myss writes:

Through my work, I have come to believe that cancer is created through excessive fears, guilt feelings, the inability to cope with change, self-hate or denial, and unfinished business. All five of these "root causes" have one crucial element in common in the manner in which they affect people. They each cause a major disruption to occur in an individual's emotional, psychological and spiritual development. In other words, when the natural cycle of growth is interfered with, unnatural growth occurs in the form of cancer cells. (1993, p. 175)

Other physicians well-known in popular culture espouse the power of the mind to heal: Deepak Chopra, Bernie S. Siegel, and Andrew Weil, among them. The efficacy of prayer in healing is asserted by physicians like Larry Dossey and William Parker and Elaine St. John. The metaphysical community has long been aware of the claims of Religious Science of Mary Baker Eddy and Ernest Holmes. A more recently book on spiritual healing is by Arthur Ingalls: **How to Heal Yourself Spiritually**. We in the Academy look forward to Allan L. Smith's presentation on the efficacy of intention in bringing about healing for those with breast cancer.

The power of healing will open the mind/brain debate between science and religion. Is "mind" simply brain or brain processes? Some scientists are openly breaking with science's materialism: Sir John C. Eccles, for example, in his book, **How the SELF controls its BRAIN**. One book which influenced Eccles was **Mind, Matter and Quantum Mechanics** by physicist Henry P. Stapp, who attempts an integration of the quantum mechanics of Heisenberg and the psychology of William James, though the concept of wholeness. Like Eccles, Stapp believes that mind can influence matter. It can be predicted that others will follow, as more data becomes available from psychical research.

New Age parapsychology will continue to study exceptional human experience and integrate it into a worldview consistent with contemporary science. It will continue the study of meditation begun by such people as Goleman, and Naranjo and Ornstein. It will continue the work on mysticism begun by William James, Stace, and Underhill, and continued by Gopi Krishna, and on kundalini, again begun by Gopi Krishna but continued by Paul Pond and Ravi Kumar of this Academy. As Frank Tribbe has begun with his book on Ford, parapsychology will document mediumship. Research on the levels and planes of consciousness will continue the work of Wilber Walker and our own Joseph Seliber, to name but a few. Out-of-body experiences studied and experienced by Monroe will be studied as well as experienced by others, in a context which will demand a hearing by science. As Kenneth Ring said of near-death experiences, we can no longer ignore the overwhelming evidence for them. Near-death experiences; and physicians like Raymond Moody, Melvin Morse, George Ritchie, and Barbara Rommer will excite others to come forth, like Ruth Mattson Taylor to offer their own account of their experiences or, like Valarino and Dr. Kenneth Ring, to document them. As Claire Walker has urged, we must continue to study reincarnation, to document its evidence as Ian Stevenson has done so remarkably, to examine the efficiency of past-life therapy as Rabia Lynn Clark has done, and to live our lives in preparation for our next incarnation. To study life between incarnations, what Tibetans call "the Bardo," we might use the techniques of hypnosis, as Michael Newton suggests in his book, **Journey of Souls: Case Studies of Life Between Lives**. Finally, I predict that, in the new millennium, more and more people will have exceptional human experiences, and accounts of them will be published, as Rhea White is currently doing.

I predict that, in the near future, many of our senses will be recognized as psychic. In the Buddhist tradition, mind is considered a sense. Dr. Claire Walker expands that concept insightfully by pointing out that we have **many** senses: problem-solving intuitions and insights, premonitions, synchronicity (a sense of the meaningful connection between seeming unconnected events), sympathy and empathy, telepathy, clairvoyance, senses which become evident in near-death and out-of-body experiences, a sense of purpose, a sense of duty or responsibility, a sense of agape (spiritual love) not only for one's family and friends but even for those whom one does not know and even more remarkably for those whom one does not like, an experiential awareness that one is part of the cosmos (cosmic consciousness), and a realization of that One Life and Consciousness indwells all forms, animate and inanimate. These senses are **universal** and occur over thousands of years to individuals in different times and places and cultures. Their universality suggests that it would be wise to consider the evidence for them. It is a

mistake, as Dr. Walker argues, to think of human beings as merely physical beings: at the very least, humans are physical and "psychic" beings, on their way to becoming "spiritual" beings, perhaps. The investigation of these psychic senses will be part of parapsychology's task in the next millennium.

Love: God is Love (I John 4:16); humankind is made in God's image and likeness, love is central to human nature. In the popular **A Course in Miracles**, the aim is not to teach love but to remove "the blocks to the awareness of love's presence, which is your natural inheritance." We are to **teach only love**, as Gerald Jampolsky says in one of his best-selling book by that title:

"Teach only Love for that is what you are." (3)
"The law of Love is that you are Love, and that as you give Love to others you teach yourself what you are." (57) "Love is the only reality there is." (65)

To do so we must let go of fear, for **Love Is Letting Go of Fear**. Marianne Williamson, **A Return to Love: Reflections on the Principles of A Course in Miracles** concurs:

Love is what we were born with. Fear is what we learned here. The spiritual journey is the relinquishment, or unlearning, of fear and the acceptance of love back into our hearts. Love is the essential existential fact. It is our ultimate reality and our purpose on earth. To be consciously aware of it, to experience love in ourselves and others, is the meaning of life. (xviii)

"It is not important to know much but to love much." So said St. Theresa of Avila. Popular writer and lecturer Leo Buscaglia, in his book **Love**, writes that "love and the self are one and the discovery of either is the realization of both." (96) Love is our essential nature, along with intellect: this is the conclusion of the synthesis of Judeo-Christian-Greek thought, in which will and reason are taken as fundamental to human nature. If **mind** allows mankind to be co-creator with the Divine Mind, it is **love** which puts humanity in touch with the Divine nature. Love is the "thread to the Ultimate Reality."

A loving person is a healthy person! Love heals; health is our natural heritage. When we love we are healed, Dr. Bernie Siegel tells us in his **Peace, Love, and Healing**, and later in **Love, Medicine, and Miracles**:

All I can say as a scientist is that the great majority of physical illnesses have in part some psychosomatic origin. (71)

According to Siegel, **love heals** by stimulating the immune system to work, just as fear, anger, and depression repress the immune system. Leonard Laskow, M.D., author of **Healing with Love**, would agree.

Teilhard de Chardin, in **The Phenomenon of Man**, conceives love as a cosmic force, "a general property of all life and as such it embraces, in its varieties and degrees, all the forms successively adopted by organized matter." He writes:

If there were no real internal propensity to unite, even at a prodigiously rudimentary level... it would be physically impossible for love to appear higher up, with us, in 'hominised' form. By rights, to be certain of its presence in ourselves, we should assume its presence, at least in inchoate form, in everything that is. (264)

Love in all its subtleties is nothing more, and nothing less, than the more or less direct trace marked on the heart of the element by the psychical convergence of the universe upon itself. (265)

The Christian philosopher whose mature theological reasoning best expresses the centrality of love as a quality of God is Nels Ferre. In his book **The Universal Word**, he writes:

What is, is defined in terms of love; being, in this sense, is understood through love, not love through being....God is love, but he is love as Spirit and as personal purpose. Or God is love as personal Spirit.... (41) *Love is Spirit as Spirit is.* (57)

I predict that in the new millennium, not only will human nature be proven to have love as its basis, but also theology will follow the lead of Nels Ferre in making Love, not Being, the fundamental category in terms of which to understand God.

As parapsychology investigates the phenomena mentioned above, it will need to employ the expanded empiricism of William James. One must not adopt, James urged, a rule which would not allow one to discover truth if it existed. James wrote in "The Will to Believe": "a rule of thinking which would absolutely prevent me from acknowledging certain kinds of truth if those kinds of truth were really there, would be an irrational rule." In my judgment, science has done precisely that, by rejecting the category of **experience**.

The Integration of Science and Religion: The integration of science and religion will not come by capitulating to science's naturalism or by accepting the authority of scripture. We cannot follow the suggestions of those like Arthur Peacocke who would reduce human beings to what naturalistic science accepts: "Human nature is constrained by our biologically-conditioned and biologically-created genes." (1999, p. 45) "It is becoming increasingly incoherent to have a view of God as intervening in these processes to fulfil divine purposes." (1999, p. 45) Nor can we look for God in quantum mechanics' unpredictability, as Nicholas Saunders suggests that many theologians are now doing:

This inherent unpredictability in quantum mechanics could possibly be a way in which God could act and respond to prayer in a world described by science. God might determine otherwise unpredictable events in a particular way, thus acting on the most basis level of the universe. Many of today's theologians have written about the possibility of God acting as a "hidden law" behind quantum mechanical unpredictability. (37)

Rather than capitulating to science, theology and religion need to find "a common ground," as Teilhard suggests:

I am convinced that the two points of view require to be brought into union, and that they soon will unite in a kind of phenomenology or generalised physic in which the internal aspect of things as well as the external aspect of the world will be taken into account. Otherwise, so it seems to me, it is impossible to cover the totality of the cosmic phenomenon by one coherent explanation such as science must try to construct. (53)

Science has changed throughout its history and can be expected to do so in the future; religion must no longer refer to ancient texts and traditions as its source of authority. What will provide the basis for a synthesis of scientific knowledge and religious insights is **experience**. Science may insist that certain phenomena are "impossible," yet thousands of people will respond: "But that was my **experience**." Whether we are talking about kundalini, psychic predictions, cosmic consciousness, out-of-body or near-death experiences, astrological and numerological analyses, and EHEs of every kind, we can no longer ignore the **experience** of millions of people.

Conclusion

The 17th century was seminal in the division of the material world from consciousness: Descartes' two substance psycho-physical dualism of **res cogitans** and **res extensa** paved the way for the independence of science. But also, it paved the way for treating consciousness as independent, whose fruits we witness in the 18th century, particularly in the political arena. The American and French revolutions were based on a different consciousness: freedom, equality, fraternity. In the 19th century, this independence of consciousness flowered into Romanticism in art and subjectivism in philosophy: Kant, the German idealists, and Existentialism. Science pursued the **objective**; philosophy, art, music, literature, the **subjective**. There were "two cultures."

Now, what has been divided must now be reunited. "Those whom God has joined together, let no man put asunder." We live in a **universe**, a single objective/subjective reality. It is time to reunite the objective and the subjective under the category of **EXPERIENCE**. One hundred years ago, two seminal books, Richard Maurice Bucke's **Cosmic Consciousness** (1901) and William James' **The Varieties of Religious Experience** (1902), placed the emphasis on consciousness and experience. At the same time, Einstein was doing thought-experiments on light beams, leading to his general and special theories of relativity. In quantum mechanics, it seemed that consciousness affects subatomic phenomena. In his famous "Uncertainty Principle," Heisenberg stated the consequences of the interference of our method of knowing the subatomic world. Physicists increasingly recognize that their discipline presents a *Weltbild*, basically a mathematical picture of reality, not reality itself.

The consequences are clear for both physics and religion: the central category which is the *sine qua non* of understanding reality is **experience**. By studying paranormal, psychic experience, parapsychology can bridge the gap between science and religions, because it is the **step-child** of both! Let us in this Academy work toward making the importance of **experience**

universal among practitioners of science and religion. By so doing, parapsychology can investigate those experiences which will bring about a unified worldview, integrating science and religion.

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LANGUAGE PROBLEMS LOOM IN THE 21ST CENTURY

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This paper focuses on language problems with the words “God”, “Love”, and “Truth”. The definition of God is pivotal to the vocabulary dilemma of our time. Love is seen as a respect for, and cherishing of, the divine spark in another. And there are serious questions as to whether we’re even able to know or tell the truth.

It seems that society has been creeping to a number of confrontations in the 21st century. Though perhaps of little conscious concern to most people, issues of language diversity are, and have been, already around us; they are implicit in predictions by people who share futurists’ expectations: 90% of currently spoken languages will fall into disuse in this century as did Latin and Sanskrit centuries ago.

The present diversity of languages can cause and continue to fuel severe conflict as we can observe in the Southwest and on the California coast of our own country, in the Middle East, and among religious groups built around certain books and linguistic forms. This kind of diversity is a worldwide obstacle to peace and any real sense of universal human brotherhood. In this paper, however, the concern is a humbler one: the inability of English-speaking persons to communicate more than superficially, or in continuing goodwill, when using words which have become sanctified by tradition.

Here I will select three out of many such words and focus my comments thereon: *GOD*, on which public discussion grows more and more animated; *LOVE*, taken frequently as the greatest human good but rarely examined for its real meaning; and *TRUTH*, the ultimate though indefinable value in American legal culture and idealism.

I. The concept of God is so compelling in our Judeo-Christian culture, and so intimate to the everyday life of so many people, that many seek safety by avoiding any but passing reference to deity. By refraining from risky thinking they preserve their acceptance by all their associates, and share any questions or doubts with none but a chosen few. (Walker 1999: unpublished MS- “When an Unbeliever Presided Over the Leisure World Religious Council” 1999; idem 1977.)

Though many individuals are uncomfortable when the concept of God enters the conversation, a change in public perception has been underway since the last quarter of the 19th century. (Blavatsky, 1888). The Russian Helena P. Blavatsky introduced the stunning notions of Theosophy in 1875 in the U.S., but soon set up the movement’s first permanent international headquarters in India. Another Indian Center was that of Sri Aurobindo, whose work in the first half of the 20th century seasoned theology/philosophy with his fervor for Indian independence (See also

Nirodbaran 1990; Walker 1998 "A Talk with Georges Van Vrekhem." *Satprem* 1991 p. 51).

In the shock of World War I, 1914-1918, and its financial aftermath culminating in the severe Great Depression of 1929 to the 1940s, the current curiosity about hidden human powers and metaphysical speculation was swelling into a Psychic Revolution (Walker 1997). At the same time the work of the influential British-American philosopher Alfred North Whitehead (1861-1947) was becoming a key part of a revolutionary stream of New Thought now known as Process Theology/Philosophy, flowering especially around the Claremont School of Theology in California.

All of these new perceptions were buffeted about in the wave of revulsion that caught the entire Judeo-Christian civilization in the 1940s. Not only the facts of the Holocaust of 1941- 1944 gradually came, and still come, to light (as reported from time to time in the Jewish press, such as the prominent *Jewish Community Chronicle* of Long Beach, CA). Equally disturbing were the local atrocities of the years before World War II (1939-1945) as they became known. To this day the enormity and brutality of the murder of 6,000,000 European Jews have so staggered public imagination that some have recoiled with a cruel skepticism (ibid) inflicting further injury on victims of antisemitism in history and in the present.

In the next two decades — the 1950s and 1960s— Jewish leaders tried to bind up their people's wounds. One of the chief of these leaders was the influential Dr. Mordecai M. Kaplan (1881-1983), who already in the 1940s was raising searching questions about normative Jewish theology. To the question, "How could God permit such a monstrous evil as the Holocaust?" the eloquently reasonable and compassionate Kaplan began to suggest reexamination of Judaism's basics. "Judaism has the same right," he argued, "to revise its principles as does science." (Kaufman 1997 p. 9). Another of his statements could be a motto in many other contexts, as well. He was applying it to fundamentalist authority: "The past has a vote, but not a veto" (ibid). Kaplan was joined by others (1960 *The Greater Judaism in the Making*).

In 1971 Dr. Philip S. Berg, the rabbi who then headed the Jewish Learning Center in New York City, was nudged by his wife Karen to a fateful decision. They decided that certain basic teachings in the esoteric *Kabbalah* should be, not restricted to a specifically qualified few, but accessible to all people everywhere (*Kabbalah*, Winter 1999). This center was prolific in the 1980s both in New York and through some of Berg's sons in the Los Angeles branch.

Christian theologians, especially in the Process camp of the New Thought movement, had also been raising basic questions in the decades following World War II, and I wish I had more sources in English like recent media spreads on other religious outlooks (*Newsweek* 3/27/00; Or-

ange County (Calif.) Register 3/12/00 on Islam).

In the Christian literature a bold little book by Charles Hartshorne came out in 1984 under the title *Omnipotence and Other Theological Mistakes*. Lack of outcry then against this overture suggests public unreadiness for confrontation. In the 1990s, however came a startling convergence of acknowledgments in Christianity that a new awareness is dawning, that it may be regarded as a sign of maturing adulthood (I Corinthians 14:20).

The trilemma of monotheism cries out to be faced — and by all of us in this postmodern world. If we start with three common statements of mainstream belief, we have a basic challenge:

1. God is omnipotent
2. God loves us (or in an alternative version, God is good).
3. Evil exists. (Kaufman 1997; Mellert 1999)

Any two of these affirmations can be reconciled, but not all three unless a fourth premise is added positing secret divine goals beyond human conception or understanding. Answers to the question, “What do you mean by God?” will sooner or later need to be formulated by every thinking individual.

Though the World Parliament of Religions in 1993 had provided straight answers to questions like the foregoing, few received much public acclaim at that time. Meanwhile a many years-long research project in the Netherlands was concluding. Subsidized by the Netherlands Organization for the Advancement of Research, the English-language publication of Wouter G. Hanegraaff’s *New Age Religion and Western Culture* was brought out by SUNY in 1998. The book was a landmark, an eye-opening analysis of lay, rather than clerical or theological thought. Its index list of 14 different definitions of God (Hanegraaff 1998 p. 562) excluding several that were merely attributes such as “compassionate” or “personal”, did not capture immediate public attention, either, though they pretty-well covered all possible fronts: “All That Is”, Cosmic Mind, Creative Energy, experience, Generative Source, human Projection, Intelligence, Life Force, Love, self-sufficient absolute, the Self, Ultimate Ground, Ultimate Source, “The Universe”.

Corresponding Jewish reflection had been put forth at an earlier time in the book *Finding God: Ten Jewish Responses* (Sonsino & Syme 1986; see Kaufman 1997 p 17-18, 21). The conclusion reached by Rifat Sonsino and Daniel B Syme in their book was striking: (Kaufman p. 17):

1. Numerous and varied God-concepts are valid within Judaism.
2. Though classical theism may be the most common Jewish theological position, it is by no means the only one possible.
3. No single interpretation qualifies as “the” Jewish God-concept.
4. Our ideas of God can change.

5. We, individually, and Jews, as a whole, need to engage in more extensive study of Jewish options for belief."

A very neat, I would say compelling, summary of what Mordecai Kaplan was trying to do, put succinctly three years after his death.

The same service was offered Christians—but not very graciously received—by Newark's Anglican Bishop John Shelby Spong in his *Why Christianity Must Change Or Die: A Bishop Speaks to Believers in Exile: A New Reformation of the Church's Faith and Practice* (1998). This book is full of lucid modern expressions of what Spong means by God. I will choose the following to quote: (p. 70)

The replacement of the theistic God of the past with the inescapable God who is the Ground of Being is, in my opinion, the prerequisite to sounding forth the mighty chorus of the future.

So I start here. There is no God external to life. God, rather, is the inescapable depth and center of all that is. God is not a being superior to all other beings. God is the Ground of Being itself. And much flows from this starting place. The artifacts of the faith of the past must be understood in a new way if they are to accompany us beyond the exile, and those that cannot be understood differently will have to be laid aside. Time will inform us as to which is which.

The *Noetic Sciences Review* carried in its spring 2000 issue a highlight of Spong's thesis, which fact by itself gives a reasonable impetus to public awareness of a new inquiring atmosphere to come into this new century. To this a good send-off was provided by an exceptional article in *The Futurist* a few months earlier by a reconstructionist teacher of philosophy at Brookdale Community College in New Jersey. Dr. Robert B. Mellert, who holds his Ph.D. from Fordham University, wrote "The Future of God" (Oct. 1999). His article is a careful, gently compelling argument for the asking and answering of the troubling questions, with the candid reasonable honesty advocated for the 20th century.

From the closing paragraph of Dr. Mellert's argument we have a clue to the joy of freedom of a future when our culture moves from its "absolute, transcendent, and changeless image of God" to a God whose presence we can feel as "relative, immanent and evolving," and perhaps impersonal. It will be our choice which we can freely make and comfortably discuss, secure in our knowledge that all the options have their salvific merits.

At the same time it looks pretty clear that resistance to change will not evaporate in a hurry. Despite the uneasiness in many modern congregations and synagogues over the anthropomorphism of centuries, and more subtle issues in the trends toward liberalism, Process alternatives, New Thought, New Age and globalism, it will take more than the 21st century to effect sweeping changes. They will come little by little, as more of man-

kind realizes, in Kaplan's words, that "the past has a vote, but not a veto."

II. A Three-Part Last Observation

The definition of God, and facing up to it formulation on the part of thinking postmoderns, is in my judgement pivotal to the whole vocabulary dilemma of our time. (Walker 1998, paper presented at Process Conference, summer 1998; also article in *Creative Transformation*, Claremont School of Theology, fall 1998).

My conclusion will be brief. First I have to hope that my mention of the word anthropomorphism without suitable context will be understood as indicating a long standing issue in the history of monotheism. I addressed this controversy in the late 1970s and brought even the liberal establishment down on my head. Space here did not permit return to my theme of that time, when I was advocating *antianthropomorphism* as the most acceptable religious stance (*Friends Journal*). I need not add that I have not exhausted all the sources available for the main body of this paper!

In my abstract and introduction I expressed the intention of discussing two language problems in addition to the conceptualization of God: *love* and *truth*.

I can best address the issue of love by quoting from a student of the Seth worldview. For me the whole answer is given by Ramón Stevens.

Asked why he never mentioned *Love*, the spirit teacher Alexander replied through Ramon Stevens in the book *Spirit Wisdom* (1995 p. 210):—

For two reasons, One, your culture's definition of love differs so radically from what we would term genuine love that we do not care to confuse the two. Our definition of love is a respect for, and cherishing of, the divine spark in another. Such respect entails recognition of the uniqueness of each person, the supreme importance of allowing each to tread his private path, and a refusal to entangle others in webs of possessiveness, jealousy, or personal need.

By this standard, few relationships — parent-child, romantic, friendship — pass the test. Almost always, personal needs and insecurities infect the relationship with the urge to mold the other to one's liking, to own the other's time and attention, to exclude outside relationships. Genuine love allows, sets free, releases, encourages the other to his or her highest potential. We would therefore rather use the term "respect" to describe the ideal basis of a relationship, rather than use "love" with its unhappy connotations.

Similarly, the problem of truth in legal usage is dealt with

in another quote. This one is from a totally different source, the Foundation for Mind-Being Research headed by two physicists working with scientists who share their fascination with metaphysics. I will reproduce in full what Marshall Pease wrote in a bulletin to Foundation members.

Oath

There has been a great deal of attention lately on the oath one takes in court “to tell the truth, the whole truth, and nothing but the truth.” What most impresses me about it is the impossibility of fulfilling it!

Consider the first clause, “to tell the truth.” At best you can only tell what you think to be the truth and people do get fooled by circumstances! Also, words carry with them shades of meaning far beyond their dictionary content. When I speak what I think is the truth, does my hearer understand exactly what I meant? If not, truth has not been communicated. Was it told? Was the oath obeyed?

The next clause, to “tell the whole truth,” is even more difficult. In fact, it verges on the outrageous. In the first place, you are not allowed to do so, at least as a witness in court. You are only permitted to answer questions put to you by the lawyers or the judge. Any persistent, personal effort to tell what you consider to be a relevant part of the whole truth can get you cited for contempt. Furthermore, even the lawyers are not allowed to ask all possibly relevant questions, but are bound by the rules of evidence and what the judge decides is relevant. As an extreme example, the rules generally prohibit any mention of a defendant’s criminal record. You may know this record as a fact and believe it is an important part of the “whole truth,” but you are silenced. Again, you risk contempt if you tell it.

On the larger scale, of course, the idea of telling anything even close to the “whole truth” is ridiculous. The clause does not say “the whole relevant truth.” It puts no boundaries around what it means by the “whole truth.” It does not say that the current phase of the moon is not required as part of the “whole truth.” Anyone attempting to tell the whole truth has no place to stop. This is one reason for the rules of evidence. In general, those rules define what the court is to consider relevant and permissible. Yet it is clear these rules not only exclude what is deemed irrelevant, they may also ban what really is relevant.

The final clause, “nothing but the truth,” is also ridiculous. Many studies have shown that eye-witness accounts of traumatic events can be quite unreliable. On the other hand, who remembers all the details of events which are not traumatic but are merely incidental to life? Can you remember the exact words you used talking to somebody even a short time ago? Yet in court you can be required to

recall details of events which happened months or years ago. How can you avoid giving answers which are to some extent false? The discrepancy may be trivial and its impact on the court's judgment unimportant. Still, you will have violated your oath! Yet, if you try to qualify your answer accordingly, you may be accused of being evasive and again subject to contempt.

So why do we stick with an oath so full of pitfalls? According to my dictionary, the "voluntary violation of an oath" is perjury. Are we then all perjurers? Over the years the courts have narrowed that definition to make the oath useful and practical in the legal actions. This is fine, it allows the legal system to function. But I wonder what it does to the rest of our lives. The oath is so central to our culture that it essentially defines "truth". In this it makes a fundamental feature of our culture into an illusion. I wonder what would be the impact if we all were able to stay conscious of the difficulty of actually being truthful even in our ordinary dealings.

Marshall Pease

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In conclusion I can see our society and the cultures of the civilized world moving in two ways. One way, continue to focus on our separate distinctiveness. We go on as we are now, using our own conceptualizations and steadfastly —but perhaps more quietly — feeling their superiority over all others. This is the development to be expected of changes already observable in widespread movements of civil exchange leading to "reconciliation."

Jewish and Catholic reactions to the Pope's Jerusalem visit were a good example: general acclaim covering over expression of disappointment on the part of Christians and Jews (*Los Angeles Times* March 2000, *Jewish Community Chronicle* March-April, 2000).

A second way to go from here will be chosen by smaller numbers. This will be the way taken by the hardy few willing to re-examine values and beliefs, and able to reconceptualize basics for the coming global life-style.

My sense of this movement is that it will be invigorating, even exciting. It will be a privilege to see this way become a free option of those who want to explore it. We all know at least a few who are trying it out, despite disapproval around them. They insist that "the past has a vote, but not a veto" and speak accordingly. There are good even if troubled times ahead.

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PSI PHENOMENA - AN EXPANDED MILLENNIUM
VIEW OF ASTRAL BODY CONSCIOUSNESS

Joseph Seliber, P.E.

This paper deals extensively with the rationalization of prayer as seen by the psychonoetic model (PN). It indicates the role of elementals and Karmic theory in prayer and healing. A section examining the techniques of medical intuitives compares the views of U.S.A. healers and Cypriot healers. Eye Movement Desensitization and Reprocessing is a recent psychological modality. A newly discovered adjunct, called Induced After Death Communication, is discussed in the light of the PN model. Sections on the phenomena of Psychical Photography and Ghosts addresses some physical aspect of the PN model. In concluding the author also offers a Research recommendation as to the role of clairvoyants in the new millennium.

In 1998 this conference (Seliber, 1998) presented a paper on the psychonoetic model (PN), "a hypothesis which explains paranormal phenomena and presents a spiritual cosmology." My personal introduction to this model are three books by Professor K.C. Markides, Ph.D. (1985, 1987, 1990). Since that time the writer has made bi-annual visits to Cyprus over the last 10 years to learn more of the teaching from both of the Cypriot healers/teachers. This information has been supplemented by monthly lessons and exercises sent by mail. The PN model shares many similarities with the consciousness model presented by A.E. Powell. His books summarize theosophical teachings. In comparison with A.E. Powell the Cypriot PN model has an ecumenical Christian orientation and recognizes close ties with the esoteric traditions of Judaism and Islam. That paper showed the close connection between the clinical observations of Drs. Raymond Moody Jr. and Melvin Morse relative to Out of Body Experience (OBE) and the controlled OBE of the Cypriot healers. An essential element of this model is that it explains the experience of psychics as well as ordinary people.

Prayer & Healing

One of the most highly instrumented and scientific activities of the last 50 years, especially in the industrialized countries, is the practice of medicine. At the same time, there has been a resurgence of the healing art of prayer - a primitive practice which has seen little change over the centuries. Recently, a great deal of scientific study has been performed in an attempt to quantify and understand how prayer works. A very useful and sensitive summary of this research was published by Larry Dossey, M.D. (1993). Double blind studies showed that healing prayers performed by ordinary people or by trained healers made a significant improvement in the health of patients. It didn't matter if the patients knew about the prayers or if they didn't. It didn't matter if the patients were indifferent to prayers or if they believed in prayer. Prayer was ineffective if the patient knew about prayers made on his behalf, but doubted anything could be done to help him. Different types of prayer were tried. Visualization prayer (white cells in the form of sharks) attacking a

cancerous tumor (a whale) were as effective as undirected prayer, "Thy will be done, O Lord, not mine".

In these double blind studies a strong effort was made to prevent suggestion by participating doctors or technicians from effecting the results. It was discovered in some studies that even if the supervising personnel were outwardly impartial their sub-conscious bias in favor of opposed to a particular outcome did effect the results. While face to face prayer, between patient and healer can be explained as the "power of suggestion"; that is, a "brain-body" relationship could stimulate endorphins and other parts of the immune system. The effectiveness of remote prayer, where the healer may be unaware of the patient's location or if the patient is not tuned into the healer's efforts, have not been adequately explained.

After researching the field thoroughly Dossey stated, (pg. 198) "...we simply don't know how the mind of one person can engage in action at a distance to bring about healthful changes in some one else." Healers speak of transmitting "energy", but experimenters say that it is not classical radiation or thermal energy. Perhaps "feeling energy" is a more appropriate term. Whatever it is, there is no doubt that it works better than a placebo. Nevertheless the mechanism by which remote "feeling energy" results in physical change in the human body is presently not understood. In his concluding chapter Dossey opines that "a recognition of a soul-like quality of consciousness" will come to be accepted by science and religion and 'there will be a transformation of the methods and goals of medicine'. It is on this note that we approach the psychonoetic model as an answer to understanding prayer.

The Psychonoetic Model

For the purposes of this essay the Cypriot view of human consciousness may be summarized in the following way. All human beings consist of a Present Personality and a Permanent Personality. The Permanent Personality is made up of the Soul and the Permanent Atom. The soul is a spark of God's substance and remains immortal and untouched by experience. The Permanent Atom is the memory bank of life experiences; this life and all other past lives. The Temporary Personality consists of three bodies, the Gross Material (GM) body and two others. Each body corresponds to a level of consciousness. We are somewhat familiar with the characteristics of the GM or physical body. The chart entitled "Present/Temporary Personality And Its Environment" shows a number of the characteristics of the other two bodies; the psychical and noetical. At death, we survive as a discarnate in our other two bodies, which are linked together in the psychonoetic planes. The characteristics of consciousness are shown for each of these two bodies. An etheric body, which is not shown is attached to each of the three bodies. The psychonoetic body (PN) is the body which experiences dreams, and under certain conditions has Out of Body Experiences (OBE).

The PN Model is particularly useful in describing consciousness in the fourth and fifth dimension of existence. Evidence for the existence of these planes is found in the experience of clairvoyants, mediums and psychics and occasionally in the observations of ordinary people having OBE and Near Death Experiences (NDE). The supporters of the PN model do not claim it is the total answer. Their understanding of the higher planes and of Karma is admittedly limited. They apply the model daily while continuing to study the phenomena they experience.

The Present/Temporary Personality & Its Environment

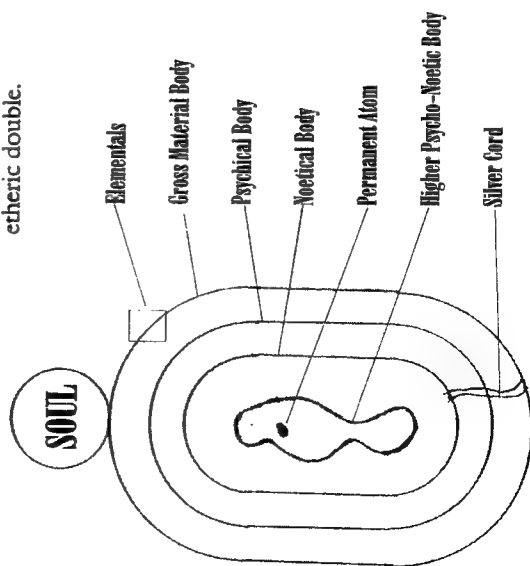
ELEMENTALS: Two kinds: DESIRES/THOUGHTS

THOUGHTS/DESIRES

Elementals are formed by the

Mind from etheric substance.

They become attached to the etheric double.



4th DIMENSION

PSYCHICAL

BODY

1. Feelings & Emotions
2. Clairvoyant Sight
3. Transcend Space
4. No Disabilities

5th DIMENSION

NOETICAL

BODY

1. Thoughts - Abstract & Concrete
2. Knowledge of Past & Present
3. Transcend Space & Time
4. Master Can Materialize in Lower Dimensions

In order to understand how the PN model can be used to explain the efficacy of prayer we need to define the terms of etheric energy, the etheric double and elementals, and explain some other basic concepts of the PN model.

Elementals: These are thought forms - any feeling or thought that the individual projects is an elemental. They have a shape and a life of their own independent of the one who projected them. They are a form of etheric energy.

Etheric Energy: is energy which is available to all forms of life. It is a vibration which humans receive from the food, from the sun and from the cosmos. The universe is filled with it yet we have no instruments to measure it. Etheric energy can be transferred from one individual to another, and is absorbed by the chakras.

Etheric double - The double is an energy field that provides the vitality for life and makes healing possible. It keeps the three bodies of man alive and linked together. Each particle of the human's body has its own etheric double. The aura may be an extension of the etheric doubles.

The following 10 numbered paragraphs relate to healing, prayer and the role of the therapist. Many of these statements are a paraphrase of statements by Daskalos, the older Cypriot healer. (Markides 1985, 1987).

1) All illness is the result of psychonoetic conditions. Our immunity to viruses and the proper operation of organs starts to fail when we vibrate improperly. Vibrations of anger, depression, stubbornness, hatred and similar morbid vibrations deplete our etheric energy and prevent the immune system from operating properly.

2) The master healer must learn about human anatomy and master the various properties of ether so that he may work on the gross material body as well as the etheric double. The properties of ether are:

- a) Imprinting - enables the construction of noetic images, as well as phenomena such as telepathy, telekinesis, and Out of Body Experiences.
- b) Sensate - is that part of ether that makes possible the existence of sense experience, feelings and sentiments.
- c) Kinetic - makes possible the ability of movement, everything from blood flow to metabolism to the actual delivery of elementals to the aura. The moment benign elementals are created they become automatically charged with creative properties which are the province of the Holy Spirit and the Logos. (The Holy Spirit is the dynamic part of the Absolute, responsible for all creations. The Logos is that part of the Absolute that makes possible the existence of self consciousness and free will.)

3) Certain people generate in us positive vibrations while others may generate the exact opposite. We feel joy in the presence of an abundant supply of etheric energy. We should not reject our fellow human being who absorb our etheric vitality. These are the people who need our help the most. When we pray to God for "our daily bread" in reality we are asking for life giving ether. Etheric vitality is required for the good health of our etheric doubles of our material and psychonoetic bodies.

4) Do not underestimate the role of prayer. It can be a powerful benign elemental. A psychotherapist must pray unceasingly, through his actions, thoughts and feelings. Prayer is a method of self concentration. An experienced therapist needs only to think, "Thy will be done..." and proceed with the therapy. Real prayer is not words. It is action and readiness to be of service that counts. A therapist will be able to give all the etheric energy that is needed if he has love in his heart.

5) A clairvoyant can see on the aura of a person where the deficiency of vitality exists. Then with appropriate concentration (an elemental) the healer can fill the space of the etheric double of the patient. A deficiency on the etheric double is a prelude to a manifestation on the material body.

6) A healer knows that every successful healing presupposes coordination with the Holy Spirit. The healer is simply a conduit of the Divine Plan. The healer must overcome the egotistical tendency of expecting a cure whenever he lays his hands on a patient. To have a cure is more natural than not having one. When a cure does take place it implies that it is the wish of the Absolute and the Holy Spirit, because the Karmic debt has been paid.

7) It is not permitted for a therapist to know in advance of treatment if the healing will succeed. It is his role simply, to offer etheric energy when he is asked. The therapeutic elemental which he creates remains on the aura of the patient even if there is no healing. The karmic debt may be overcome in the future. When this happens the elemental will be activated and bring about a cure. Repeated prayers provide extra etheric energy that strengthens the therapeutic elemental resting on the aura.

8) Suggestion and auto-suggestion are often necessary condition that lead to a healing. Some patients create noxious autosuggestions which burn up etheric energy and block the cure. They may generate elementals that prevent healing energy from penetrating the aura. For this reason student healers should make sure that non-believers are not present because with their thoughts such people create negative elementals which may interfere with the cure.

9) When an individual gets sufficient etheric energy from proper nutrition, exercise, breathing and life style he is healthy. The aura of such an individual radiates over a large area and often gets absorbed by people who need it.

10) The therapeutic value of colors comes from their etheric vibration. Everything that exists is vibration. Various colors are offered for healing different conditions. In general, white is the safest color to use in any therapy.

These ten observations reveal aspects of the PN model. When we pray we produce thought forms charged with various levels of intensity. The activity of these elementals is proportional to their intensity, but even weak elements can be effective. However, the model indicates that like all skills and abilities, it takes practice to optimize performance. The subconscious nature of some elementals explains how bias can unwittingly affect a double blind experiment. This helps to explain why in some cases prayer works and in other cases it does not. Elementals work in an environment that first and foremost is dominated by karmic laws, and secondarily by the receptiveness of the recipient and the intensity of the sender. Therefore, at times we control only two of the three variables. However, the unfulfilled karmic obligation of the patient can still be fulfilled during the course of the illness, if the patient demonstrates love, empathy and understanding during the

days or years that remain. To summarize, the PN model shows how elementals can achieve their healing effect.

Another aspect of the healing prayer may well be the death of the patient. If the physical survival of the patient is not in the best long term interest of the entity or of those entities around him, the best healing may be the death of the GM body. This, of course releases the PN body and the Permanent personality, the soul and the Permanent Atom for growth in the PN planes and possibly a more productive reincarnation.

The broad range of impact of elementals is paraphrased in this extract from Markides (1985) of a lecture by Daskalos.

“Elementals of our past lives are dormant, but they can be contacted. A master can coordinate his consciousness with an elemental of his own or another person’s past life and experience the sentiments and thoughts of that elemental. Divine Mercy has shut the door of past life memories in order to give us a chance to proceed on our path without the interference of past imperfections and weaknesses. However, each Researcher of the Truth, as he reduces his egotistical tendencies and as a result of patient practice in right living will begin to intuitively recover these memories. The proper time to remember these elementals is when we can look back without being disturbed.”

Let us return to the issue of prayer and ask, “Can we measure elementals?” Perhaps with certain voltage and frequency research we may be able to quantify and understand them better. There is always room for further study. As far as healing prayer is concerned the PN model gives us a formula and some understanding of how to pray successfully. A full understanding is not necessary for success. The use of electricity for example, preceded a full understanding of generation and transmission.

Medical Intuition

Medical intuition is a phenomena related to the “mind-body” relationship. Edgar Cayce’s capabilities are well known. In their book Dr. C.N. Shealy and Caroline Myss, Ph.D. (1993) describe how she developed her medical intuitive skills. Myss describes the process she uses “as harnessing emotional energy in such a way that it works as a vehicle for gathering information”. The only tangible clues she has are that the patient is in Dr. Shealy’s office, 1200 miles from her, and the patient’s name and age. She has a background in Eastern philosophy and has come to believe in Karma and reincarnation. She appears to be able to correlate the condition of the patient’s Chakras, the energy centers, with the state of various organs and other body parts. A summary of her verbal comments during the telephone diagnosis of patients (1993, pages 77-81) reads as if Myss has entered the patient’s total consciousness and has become aware of every significant physical and mental attribute of that individual. According to Dr. Shealy, Myss is 93% correct in the hundreds of physical diagnosis she has made.

Another medical intuitive who the writer has known for many years is Mrs. Ruth Berger of Skokie, IL. In a recent meeting of our meditation group Ruth mentioned a demonstration she gave before an audience at an Iowa college. She described her process as follows:

"I looked out over the audience and I saw some people who seemed to generate a bright light. They became bright. I chose one. In this case it was an attractive blonde, young woman. I asked her to stand up, give her name and ask her question. In a moment I am conscious of a stream of information coming to me. Next, I ask her to walk towards me. I am looking into her and through her like I had X-Ray eyes. I see clairvoyantly, many things about her life, including her physical and mental condition. I'm also getting information clairaudiently, as she walks toward me. I put this information together and try to answer her question, and give her other advice. The next day I was discussing the program with my husband and he mentioned that I had used some blunt language which I never use. The young woman was smiling and at times the audience laughed. Possibly I used that language because it was the language she might use and understand. I try not to remember the readings. It would clutter up my mind, and besides the information is secret."

It appears that both of these intuitives have a similar technique and response to the challenge of reading a person. Distance is not a factor. Ruth Berger also does readings over the phone. Both intuitives appear to be able to enter the patient or the inquirer almost immediately. The phone call from Shealy to Myss provides her with the focal point of concentration. The person in the audience who "lights up" does the same thing for Berger.

According to the PN model the intuitive's PN body enters the patient. The sense of information flows out of the patient's PN body and into the PN body of the intuitive, and from there into the GM body of the intuitive, where it is made available to the GM consciousness of both patient and intuitive. One may say, "To the seeker there are no secrets on the PN planes".

The following is taken from Markides (1987, pg. 19) when in responding to a visitor's question as to how he was able to diagnose the visitor's hepatitis before there were any medical indications, Daskalos replied,

"How I do know is very difficult for me to explain. It takes many years of practice, concentration and meditations. Perhaps one lifetime is not sufficient to develop such abilities even though they are dormant within every human being. At the stage where I am now I can concentrate on you and inside you, just like X-rays. In fact I believe quite often I can see better than X-rays and examine someone's state of health. From the colors and the luminosity that every part of the body, the lungs, the heart, the pancreas and so on, radiates, I can determine whether trouble may be coming. I saw the infection on your aura,"

"When I concentrate in you," Daskalos went on, "what I see is in me. I become the mirror reflecting you. What is this mirror? Purified Mind. With our meditation and concentration exercises we are trying to develop these abilities that are dormant within us. This is a new faculty, latent though within ourselves, that ultimately will be developed by the human race." (emphasis added)

After Death Communications Using Eye Movement Dissociation And Reprocessing

Another example of how the PN model may be used is that it provides an explanation for a new "After Death Communication (ADC) therapeutic technique developed by Allen Botkin, Psy.D. (1999). Eye Movement Disassociation and Reprocessing (EMDR) has been found to be a very useful method to access a patient's subconscious mind and relieve the suffering caused by Post Traumatic Stress Syndrome. During the 14 years since it has been used, patients would occasionally experience what appeared to be contact with spirits of the deceased. Dr. Botkin discovered that by focusing, the patient who had a grief or bereavement adjustment problem, he could almost insure that the patient would have a communication with the deceased. He called this an After Death Communication. The spirit took an active part in the therapy with the patient, and most importantly the cure rate was excellent.

The patients believe they had made an actual spiritual contact with the deceased. At this time there is no accepted explanation for this phenomena.

Dr. Botkin and his colleagues have used this procedure in over 600 cases. The results are that 98% of the patients who accepted this procedure experienced an ADC. Of these, 96% reported a full resolution of grief and Post Traumatic Stress Disorder. An induced ADC may be defined as an experience in which a living person is able to experience a multi-sensory communication with an individual who has died. This communication is auditory and visual and may have other components. What follows is a brief description of the induction procedure for ADC using EMDR.

The physical aspect of the EMDR-ADC procedure is simple. The technique involves the patient keeping his head stationery while his eyes follow the rhythmic back and forth motion of a pencil or a wand held by the therapist. In a few minutes the patient is in a trance-like state. The side to side movement of the eyes is similar to the Rapid Eye Movement (REM) in the sleeping stage, which is associated with dreaming. The psychological preparation for this induction is, of course, more elaborate. Even here the patient typically requires no more than three sessions with the therapist for a complete resolution of his condition. To start with, the patient and the therapist establish an open and trusting relationship. The patient may have been suffering with his problem for decades. The patient describes his relationship with the deceased and the details of the trauma as best he can recollect them. For his part, the therapist explains the EMDR /ADC procedure and probable results, and asks if the patient is willing to try it. The patient's religious or spiritual outlook is not a significant variable, only his willingness to participate. The patient is told that while he is in the trance the therapist will guide him with questions and comments and that the patient should focus on the most distressing issues of his relationship with the deceased.

"I sometimes tell my patients to let the deceased do the work for them, and that their only job is to "open the door" to let them in"

The following two examples of typical EMDR-ADC are taken from Botkin and illustrate how the PN model can explain the process.

Nancy

Nancy had a miscarriage in the ninth month of her pregnancy. Subsequent to the death of her child she went into a hypertensive crisis and was near death for three days. She had a Near Death Experience (NDE) in which she saw her baby and her mother, who had died a few years earlier, standing together holding hands and looking very happy. In spite of her positive NDE Nancy felt severe grief about her loss. Six years later she came to the therapist for treatment, still suffering from grief and loss. During the ADC experience she saw her dead son, now older and healthy, and instead of looking at his grandmother, he looked at Nancy and reached out both hands to her. Both the son and her mother were seen moving towards her. At the end of the session Nancy felt a more positive connection to her mother and son. Seven months later she still felt that her grief had been fully resolved.

Dr. Botkin believes that the appearance of a bright light and other factors of Nancy's NDE and ADC illustrates the similarity of the two experiences. This example illustrates the therapeutic effect of the ADC. The PN model describes the mechanism of the experience by noting that Nancy was in a trance as a result of the EMDR. This means that her GM consciousness was subdued while her PN body was dominant. In this way she was able to communicate with the therapist as well as the spirit entities. The PN model claims that the dead are living in the PN planes. The three individuals have a close bond, a common vibration, which allowed a contact to be made. The cosmological aspect of the model claims that the grandmother and her grandson have been receiving appropriate educational experiences on these planes during the last six years, and that they are anxious to relieve the mother's suffering. In effect they have been waiting for an opportunity to contact her, but could not until she was properly focused and her PN body could respond to them.

GARY

Gary was a soldier in Viet Nam during the war. He was unjustly put into a life threatening position by an officer who Gary thought was still living. Anger had festered in him for 30 years and Gary feared if he happened to meet the officer in civilian life he would kill him. During an ordinary EMDR to defuse the anger, the spirit of the officer appeared to Gary and had a concerned and caring look on his face. He expressed sorrow for the grief and anger he caused Gary for all those years. Gary was surprised by the ADC because Gary thought the officer was still living. Gary was able to forgive the officer. After this ADC Gary's anger was completely resolved. Later Gary went to the casualty records and found that the officer was killed shortly after Gary left Viet Nam. Botkin states (page 203), "It is significant that each time someone who was thought to be alive appeared in an ADC, we were later able to verify that the person had in fact died. It appears that only the deceased are experienced in an ADC."

This case is interesting for a number of reasons. We see the eagerness of the spirit of the officer to communicate even though he was not specifically called. It indicates that, just as in the case of "Nancy", the spirits may receive appropriate educational experiences on the PN planes. Perhaps of even greater significance is the demonstration that an ADC is not an illusion. Dr. Botkin indicates there were a number of cases in which the death of an individual was first made known to the patient during the ADC.

The EMDR/ADC process is also valuable because it is another link in the chain of evidence that indicates survival of consciousness and some growth or change in consciousness after death. The PN model would describe the ADC as an example of both Gary and the officer communicating in the PN planes.

Psychic Photography

This section will deal with psychic photography and how it can be explained by the PN model. Generally speaking these type of phenomena are of interest primarily because of what they indicate about our undiscovered selves. It is daily living that is the important phenomena. It is the reality of our three dimensional lives which penetrates to the higher planes.

In his latest book Hans Holzer (1999) included a number of examples of Psychic Photography, (PP). Many of the examples are based on spontaneous incidents, others such as the work of Dr. Jues Eisenbud and Ted Serios was performed under laboratory conditions. The actual procedures will not be recounted here. It is accepted that for both types of cases no fraud or other deception was involved in the examples cited.

A typical case is when Serios is standing at some distance from the camera and is told that the target object, which is unknown to him, is sealed in an envelope. His task is to transmit the image in the envelope to the film in the camera. In hundreds of cases the film when developed shows either a clear image of the target, or a somewhat subjective representation of the target, that is, a likeness or an interpretation of the target. The question is, how does psychic photography work?

To say that Serios has clairvoyant vision and could see the target is the first step. There are two other elements of the PN model that help explain PP.

1) Every object in the three dimensional world has a psychical or 4th dimensional existence. A chair, a plant, the earth itself had a 4th dimensional existence. Inanimate objects have no noetic consciousness.

2) Inanimate objects have a close connection between their 3rd and 4th dimension consciousness.

The other piece of the puzzle is that light and color are vibrations; a frequency and a wave length. What the retina feels when we look at an object is actually a vibration which is transmitted to the brain. The electrical signal at the brain gives us the sense of shape and light or color.

Now back to Ted Serios. As has been already described, his clairvoyant thought is in the PN dimension. His mind projects that to the camera. A solid three dimensional object is no impediment to the thought form. The film's psychical surface accepts the psychical vibration from Serios and communicates it to the three dimensional coating. The vibratory connection is made and the film finds itself exposed to a vibration even though the shutter is closed. When the film is developed it shows the image which left Serios' consciousness. We do not know what Serios' thought process was, but to him it was probably just a matter of focused concentration.

This example is pure conjecture and the writer has not had the opportunity to discuss this with the living Cypriot teacher.

Spirit photography may be explained in a similar way. This is ordinary photography in which, along with the regular picture, one or more likenesses of the departed are included. Records of this phenomena are extensive. The pictures of the departed are known as “extras”, and in some cases the photographer apparently has psychic capabilities. Holzer’s book has a number of photos in which “extras” of friends or relatives of his appeared as “extras” either with him or with friends of his. He believes that these “extras” are spirits who are anxious to communicate with those they left behind in the GM world.

The PN model would claim that the spirit is able to lower its vibration from the plane in which it normally dwells and materializes. Judging by the photos the spirits have varying degrees of success in materialization. Space considerations do not permit a discussion here of materialization and dematerialization, but this phenomena was cited in Seliber (1998) cases 1,2 and 5.

What Are Ghosts ?

Hans Holzer’s books also provide a very extensive chapter with pictures and other evidence of the existence of ghosts. He is not the first to demonstrate that ghosts exist in our three dimensional world. Ghosts are a phenomena which science has avoided; possibly because no hypothesis was available which provided a rational foundation for study. Now with the advantages of modern science which has documented Confirmed Out of Body Experiences and Near Death Experiences, it may be possible to look at ghosts more systematically.

On a practical level there are a number of “Ghost Busters”. These are people who have developed a technique of dealing with this phenomena to the relief of property holders. The PN model can provide some useful concepts to support their activities. Ghosts may exist as elementals on the etheric planes. Some ghosts may live in the lower psychical planes and materialize on occasion. This type of ghost has a true PN body and is thus equipped with a soul and a permanent atom. This spirit personality is at a very low noetic level and has not accepted the opportunities which have been offered her/him to disconnect from the location of the trauma, or to disconnect from the elemental which it supports. Disconnecting from its earthly trauma would permit the spirit to prepare for a better life in higher planes and eventual reincarnation. The strategy often used by experienced “Ghost Busters,” is to clairvoyantly contact such spirits at the haunted locations and communicate with them, gain their trust and eventually suggest that it is time to leave this place and seek old friends and family who are waiting to greet them in the higher noetic planes of the spirit world. “Invisible Helpers” are available in these planes, according to Daskalos, and they facilitate the adjustment of the former ghosts to their new environment.

There are significant dangers for inexperienced “ghost busters”. Holzer has indicated some precautions. The dangers stem from the similarity between hauntings and possession.

In concluding this glance at the significance of ghostly existence, one could visit the killing fields and the concentration camps of this century with an eye to determining the status of ghostly souls and elementals on these grounds. One wonders how much missionary work may be needed to release these spirits from their anger and fear.

Conclusion

The objective of this essay is to encourage consideration of the PN model as the normative model describing spiritual consciousness and related phenomena. As shown the model deals in a very practical, perhaps even a “down to earth” way, with issues of healing and prayer, and other poorly understood phenomena. In comparison models which deal with so called “non-local” phenomena, quantum physics and hologram functions face these issues in a much more generalized fashion. In addition the PN model deals with the moral issues and cosmology.

Perhaps in the long run the two models will harmonize. Those who appreciate the ability to transfer their perception from the three dimensional senses to the psychonoetic supersense will be able to look at consciousness through the eyes of the PN model. To some, other paths to this reality are more acceptable. The writer believes the goal is the same, truth and understanding.

Research Recommendation

Our clairvoyants are a natural resource. We should not crucify them “on a cross of gold”, but offer them the opportunity to use their skills in a “not for profit” system. Young people who have psychic talent should be discovered, and their parents encouraged to bring them to the attention of foundations which would foster their talent. Human PSI abilities are a natural resource that can produce medical and social benefits. Evidence of the seriousness of our problems range from international tensions to marital problems. Moral growth is the objective of psychic exploration of the natural laws of human spiritual consciousness. Phenomena is a tool not an end in itself. We treasure our air, our top soil and our waters. The development and careful nurturing in a non-exploitive environment, of our clairvoyants and mediums ought to be a legitimate activity of our religions and private foundations. They are a great natural resource because the consciousness of these few today, can be the consciousness of the many tomorrow.

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NEAR-DEATH EXPERIENCES AND WIDER ACCEPTANCE OF
REINCARNATION AND OTHER RELIGIOUS/SPIRITUAL TENETS
IN THE NEW MILLENNIUM

Barbara R. Rommer, M.D.

Near-death experiences (NDEs) and death experiences may alter the experiencer's understanding of life on this earth plane due to knowledge received in the other realm. Belief in reincarnation, belief in angels, miraculous healings, acceptance of the interconnectedness of all humans and the Divine, and the desire to practice forgiveness and to personify unconditional love are all frequent results of these events. NDEs often shock a person into re-routing life's journey. When a person definitively changes his or her direction in life, and begins to take responsibility for every second and action, then he or she cannot help but to positively influence others. This is the ripple effect of the NDE. When we vicariously experience these NDEs and all of the other spiritually transforming events then we all expand our consciousness.

Belief in reincarnation in the general population, according to a 1994 *USA Today/CNN/Gallop poll*, is 27% (Morse 2000, 131). My research of over 400 NDEs suggests that 50.6% of near-death experiencers have this belief. Some NDErs have had reviews of previous lifetimes while clinically dead. Wesley, raised Episcopalian, had an NDE in his twenties, secondary to a drug overdose (Rommer 2000, 28). He stated:

"One minute I was laying in my bed, and the next minute I was out of my body in this fog, a graying haze, moving toward a brightness. It was a light that has no definition. I was definitely on a journey through an enclosure without specific walls. At the end, I was in some great space. I had a nonverbal communication with an entity who was probably a guide....

I visited at least two different lifetimes, almost like a recollection. I was viewing it like a panorama. One was in an older time and one seemed to be a future time. In the previous lifetime, I was in jeopardy. Someone was after me and I was afraid. I was cowering and crawling on the floor. In the future lifetime, we were involved in some kind of war, shooting one another but not with guns, with light, almost like tracer bullets. It was around that time that the guide said to me: 'You are one of the strong,' and that was part of what convinced me to come back."

Wesley received what he needed from the experience. It was a critical turning point in this lifetime, teaching him that although he was a victim in a previous lifetime, he may choose not to wear that persona now. He knows that he chooses his own destiny. He chose life. He now has his doctorate in psychology, is a clinical psychologist, and teaches at a university, as well.

Charles Nunn was raised as a Southern Baptist. He was the finest teacher I had when I took the mediumship and spiritual healing courses at The Arthur Ford Academy at Delphi in Mc Caysville, Georgia. He had many near-death experiences secondary to Crohn's Disease and kidney disease (Rommer 2000, 155). Those NDEs not only increased his spiritual gifts, but also healed the Crohn's and renal disease. He said:

"I moved from Santa Fe to California, married a native Californian and we bought a ranch on the Oregon border. By then I was just about to become burned out doing psychic work seven days a week. I was always a workaholic, and that didn't change when I worked as an intuitive. I was doing readings for people seven days a week, for a month at a time, without a day off. I never advertised. It was all by word of mouth.

As a child I had always wanted to have a horse ranch. So we bought this ranch in the wilderness, surrounded by national forest. I was in a horse accident. The cinch broke, I fell down the mountainside, and broke most of my ribs. I had internal injuries. Right in the moment of hitting the ground, I went right back into the same space of the near-deaths. I saw the loving family with the light bodies and blue laser eyes and had the feeling of ecstasy. Then, instantly, I re-experienced a life in which I had died on the battle field, coming off a horse. I had broken all the ribs and died of those injuries right there on the spot. I was the person experiencing the severe, excruciating pain laying on the battle field in a suit of armor. The squire that was over me at the time, in that past life, turned out to be my wife in this life. She was over me in the same position, saying the same things to me, and I experienced a total release from the pain in just a few minutes. It seemed to be in France, a big battle, and I'd been knocked off my horse and I lifted right out of my body. I was going to the most beautiful peace and space. I had looked over the battle field, and there were people lying all over. Then I really blacked out (in this lifetime) and, finally, the medivac helicopter came. They thought I was gone, but I came back."

Charles has also viewed several other previous lifetimes during hypnotherapy past life regressions. As we know, especially from the work of Ian Stevenson, children often spontaneously recall their previous lives (Stevenson 1992). What a shame that most children who are blessed to have that recollection, are immediately silenced by their teachers, parents, and a cynical society at large!

"Wilson", a lawyer, had three near-death events. We discussed the first one at the 1998 ARPR conference (Rommer 1998). He describes his third NDE:

"Kerplunk! I did it again. The doctors told my room-mate that I wasn't going to come out of it....I became internally aware of a presence....Suddenly I was looking at a woman who was getting dressed and putting on makeup at a makeup table. I said: 'Hi'. She looked over, smiled, and said: 'Hi'. I said: 'What are you doing?' She answered: 'I'm getting dressed. I'm going to a party'. I told her I wanted to go to the party, too, but she said that I couldn't. I could see her face in the mirror, and her profile, but I couldn't see my face in the mirror. I asked her where I was. She smiled and said: 'You are in a template'. I asked why, and she said: 'Because you're broken and you have

to be fixed.' Then she went out, obviously went to the party, and then came back in. Within that, I recall us going together to another party, but this would have happened a long time ago, in another lifetime. This was a remembering within a remembering. We had been in Paris together. I remembered all the sites, what we did, the fun we had, the names we called each other, all of that. Then I remember again looking at her getting dressed. She had all sorts of wigs. She'd be blond, she'd be a brunette, a redhead. And she'd be going through these different outfits. It was outrageous! It was wonderful to watch. It was back at the turn of the century, early 1900s in Paris - the Opera House, The Champs Elysee, all the places ironically that I used to go to, instinctively, in the 1960s and 1970s. I went to Europe five or six times a year. When I lived in London, I went back and forth to Paris, drawn to those places that I was remembering within the remembering. So we were together as two humans. I remember what I was wearing, what she was wearing, and what I looked like. I was commenting to her about it. I had said: 'You know people think this looks silly!' She said: 'No, because we were in that time'. In other words, it would have been silly what we were wearing at the time I was stricken, but it wasn't silly at the turn of the century. What I found fascinating was that we were both functioning, doing something, dancing in the streets, in those clothes! Then she said that I had to go back. When I asked her: 'Where?', she answered: 'You've got to go back to the world'. We argued about that, strenuously. But she was adamant! So, finally, on the seventh or eighth day I came to. I really do believe that she acts as a guardian angel to me now. I think we come in here with a certain amount of friendly spirits that are sort of in your same family. Regardless of where you start your journey, whether it's in Erie, Pennsylvania, Paris, or Port Au Prince, by the time you've reached middle age you more or less gravitate to each other. A lot of journeying and migrations could be attributable to this.

In 1969, the first time I was in Haiti, it was like going home. I had a tremendous sense of peace. That night the lights went out at six o'clock. During the five minutes before the hotel generators went on, I looked out the window over the mountains. I saw all of these lights, which were the bonfires. I started to hear the voodoo drums, and I was home! I've come home - been here - done that!"

Here is one more experience testifying to the probability of reincarnation. I interviewed Mary, a Native Canadian Indian, primarily about her profound NDE. When I asked her if she believed in reincarnation, she answered in the affirmative. She stated:

"I did a lot of Indian dancing at the pow wows. My regalia is of the Plains Indians, and not of the Coastal Salish. My five sisters asked me why I was dancing that kind of dance, because I am not a Plains Indian. They said I should be dancing in the Coastal Salish way in the smoke house. I said 'no', but I told them I would pray about it. I did pray for about four weeks to Creator. One morning, at two in the morning, in the corner of the bedroom was a bright, bright, bright yellow light. I sat up and actually shook myself. Then His voice came to me. It sounded very much like that message when He had asked me to return, when I was dead. He said to me: 'That yellow star that you see was your Indian name a long, long time ago before this time: Little Yellow Star.' Then the

star faded back to the corner, to just a pinpoint. I sat there crying in bed. Creator just told me that at one time I was a Plains Indian, because I would have to be to have a name like Little Yellow Star. So, yes, I do know that I have an old Indian spirit.

After this vision, Creator showed me the dark-skinned child walking along this murky water. There were white boats going by on this big river. They were so big and beautiful. Then Creator told me to turn around and look at my home. I turned around and looked behind me. My home was a grass-roofed hut. He told me that I was by the Panama River, that I was a Panamanian Indian. Some years later I crossed the river to Vancouver on the ferry. I noticed some woman speaking a language I did not know. I went to her and we were talking! Next thing, she was showing me, and I was showing her, our grandchildren's pictures. She was Panamanian. It was like I had known her for a long time. Yes, I believe in reincarnation!"

As it says in *A Course in Miracles*: "Healing is available to you now, unless you believe the will of God takes time." I have interviewed several people who were miraculously healed of significant medical problems through the intercession of an angel. A person whom we shall call Catalina shares her story.

"At the end of last September I had a tumor in my stomach. I was panicking because I had two babies, two and seven years old. I was being admitted the next morning for surgery that afternoon. I got into my shower at 12:35 a.m.. I was actually spiritually, mentally and physically sick. I got on my hands and knees in my shower, hoping the little tiles wouldn't hurt my knees. I said: 'Whoever you are there, I need help!' I didn't want for me, I wanted for my children.

All of a sudden, this white light came everywhere! This was in the shower in the bathroom of my master bedroom, not in a church or sanctuary. I put my arms up and said: 'Please, help me!' I just thought He'd get me through surgery or something. I look down, and coming from the right side, where the tumor and my pain were, was an angel! He was about the size of a large dove, with beautiful flowing hair, and he was pulling and pulling as hard as he could. He pulled all of this mess out of me, and flew right through the wall of the shower. I didn't get to really see his face, but I know now that his name is Rafael, because after all of this all sorts of things started happening to me. I immediately ran, soaking naked, into the bedroom. I woke my husband up and I said: 'I don't need the surgery - I've been healed!' He said: 'You're crazy. Go back to bed. Get some sleep.'

The next morning, before the surgery, I secretly told my father the story. I went in for surgery and told the surgeon in the operating room: 'You're not going to find it.' The MRI pictures were in the operating room. Well, he found nothing. He went out to tell my husband while I was still under the anesthetic. My husband told him to get back in there and find it. Then he searched with the video-scope with the camera because my husband needed proof. The surgeon went back out afterwards and said to my father and husband: 'I can't explain this, sir. Sometimes these things just go away!'

As the first week went on, I started to think that maybe I was crazy and that

I hadn't actually been healed by that angel. But God decided to prove things to me. All of a sudden, if I would pray for someone, they would be healed. I can suddenly play the piano, and I've never had a lesson in my life. I can sketch now, where before I could only draw stick figures. I can touch someone's handwriting who I don't know, and have never met, and know all sorts of things about them. I can know what someone is wearing when I speak on the telephone with them. I have this heat coming from my hands and can heal my son's fevers. And I know the answers to things before the questions even come. I can hold an object and tell you who made it and about the room it was made in. I get visions of people who are ill or going to be ill or die. It's really a scary thing for all this to happen, because you don't really know what's happening to you. It's a bit spooky! I prayed and said to God: 'Take this away unless you're giving it to me to help other people, because it's scaring me. But if you want me to help other people then let me keep it but show me how to use it.'

Catalina is undergoing more transformation. Fortunately she attends the South Florida IANDS monthly meeting (which I facilitate), so we are able to give her loving support. Cathi is another lovely lady who was healed of breast cancer. The following is her story as she related it to me in a taped phone interview.

"This happened January 30, 1998. I had found a little lump, rock hard, in my right breast. It was on the breast bone. My mother had cancer of the breast and my grandmother died from breast cancer, so we don't take these things lightly. It grew pretty fast from the size of a pea to the size of an egg. A skinny needle biopsy was positive for cancer cells. Three days before I was scheduled for surgery, I had to go for another mammogram, special magnification views, and another ultrasound.

I was petrified. I can't lie. I'm a very honest person. I was in the midst of the ultrasound after they'd finished the other things. The two lady technicians left the room for about twenty minutes. They'd said: 'Go ahead and relax while we show these to the radiologist.' The room was very dim. I had my clothes on from the waist down, nothing on from my waist up. I was very chilly. I told myself to take deep cleansing breaths to try to meditate.

I'm sure you're going to get a thousand more people to interview and a lot of them are going to be bogus, but this is God's truth. I closed my eyes and the next thing I know, the light in the room became tremendously bright. It was so bright, even with my eyes closed, that I had to squint. I felt really warm, and the next thing I know, it was like I was above everything. I saw my whole body laying on the table, and there was this tremendous bright light. And behind my head stood Jesus Christ, Himself. His hands were ascended up to heaven.] The bright light radiated from the ceiling. He had on light brown colored sandals. The gown He had on looked like gunny sack material, with a dark brown rope tied like a belt. His hair was down to His shoulders, an auburn color. His skin was like a golden brown color. It wasn't pure white or suntan, but like an olive color. The eyes were unbelievable. I've seen a million pictures of Jesus, and everybody's interpretation is different. His eyes were ice blue. It looked like you could see right through them. Lord forgive me, but He is a very, very nice looking man. He is not fat, or skinny, but perfect. His face looked like he hadn't shaved in several days, but He didn't have a beard.

I'm getting the chills just describing this. It was so bright there. I felt completely warm, like I was wrapped in a blanket, but wasn't. I felt totally at peace.

He said to me: 'Do not be afraid, for you are healed.' So without a shadow of a doubt, I know He healed me. Then the room became dim again, the door opened, and the two technicians came back. The surgery wasn't done, because two days later the mass was totally gone. It's never come back!"

Near-Death Experiencers frequently become empowered by information about life, death, the afterlife, and about all the other questions which have mystified human beings from the beginning of time. When these experiencers are permitted to remember these communiqués upon their return to the earthly realm, and share them, then we may all expand our consciousness. "Tara" had a rapturous near-death event. In her words:

"Everything was suddenly light and vibrating. I was vibrating. It was like a rocket, like I was ready for takeoff. I was in this incredible light, and then I found myself in this place, just of love. It's like every cell either was love, or is love, or is loved. It was a vibrancy, you know, like when the New Age people say 'I am light. I am love.' They don't have a clue what that means. There were these beings in front of me. One predominant one told me that it was not my time to cross over. Then the being said: 'Your spirit wishes to give you this unfolding of information for the mission which you are here to do.' That was telepathic, cellularly. It was like everything became a part of me.

The being said: 'We are going to have a discourse on life, on the journey that life represents.' Hey, that's my favorite topic, so I'll listen! It went on to say: 'Life and death are the same reality. It just is not perceived that way. Birth is spirit coming into form. Death is spirit leaving form into the formless but it completes the whole cycle. Both are to be celebrated, but one is celebrated and one is feared because it is not understood. The journey between life's onset and death is the adventure called life. It is the dance where one creates experiences for the soul's evolution. And all that the soul's evolution is about is growth and love. All else fades and does not matter.' It went on to say that you gain this experience through choices and that the ability to choose is the gift which each being possesses. The choices then forms the soul's life story, which is as unique as a snowflake or fingerprint. The soul print comes through your life story. It was like wow!

So the being said that life is about learning, loving, and knowing that all you have with you, and the only thing that spirit takes and remembers, is love. That's who you are, that's what you are, and that's why you're there. Well, great! These were the answers to the age old questions I've been grappling with my entire life. It's one thing when you hear it in a lecture, and another thing when it comes from this massive being of light. It felt like male. He looked just like pure light. I saw a glowing form, bigger than human size, of human shape, bigger than what I perceived myself to be. I was a mini-version of this being, because I didn't have a body. My body was left down there, yet I had form. I had substance, but it wasn't physical substance, it was light substance. That's what I was. I was light substance. I was light and the light was filled with love. And

it didn't matter who I was or what I had done. I knew this being had no judgment. If anything, it was enjoying me. You know how you love to be appreciated and enjoyed! That's it. It was that kind of total appreciation, total enjoyment, like you were the most perfect being ever created with all of your flaws, your issues, everything. It didn't matter.

The being just went on and talked about perfection. It said that everything is perfect, because you cannot improve on perfection. What you can do is to uncover it through perception. It said there are two portals - two pathways - that human perception can access soul awareness. One was the path of agony and one of ecstasy. That being could tell I was thinking, but not asking: 'What do you mean we were mistaken?' It said: 'I can continue to discourse or would like an experience?' I'm no dummy! An experience? That's what I live for as a therapist! Lay it on me! What was about to unfold? Nothing that I've ever read comes close to what I experienced.

The being said: 'We're going to look at your life from two points of view.' He took me through every point of pain as a human being, starting from birth until the present day. I felt what I felt and I felt what anybody immediately with me felt. I got my limiting beliefs that came from that experience through my limited perception. It was just a reliving, and then it's as if the light of the soul shown through that experience. So instead of: 'Oh, I did this, I did that, this is this and this is that', it was all just perfect! What was unfolding was for the lesson it was designed to give - perfect for the evolution of the soul. When I perceived it from that soul point of view, there was no pain! Cosmic joke! The pain was the illusion of perceiving through the limited perception of the ego, of fear, whatever you want to call it. Some things in my life were very, very traumatic! While I was reliving these things I was having the same tears and the shame that I had felt. Then the being said: 'Now you are ready for the imprint.' I thought: 'What could possibly come after this?'

What came after was an amazing experience of going through the new awareness and celebrating it, using sound, and using all the senses to imprint it cellularly. In other words, I saw all those experiences of my life again. I stepped into them. It wasn't viewing them. This was work! They took me through all the experiences that I had just unraveled to celebrate, to get excited about, to embrace how strong, how courageous, how powerful, how awesome, how whatever! After they were cleansed, the second level came. Then I went through the regular points of my life that were ecstasy points, things like Holy Communion, your first date, all those things that come to mind and I was to accentuate those. They said: 'See, that how it is reversed. You accentuate the good. You liberate what seems painful so that the joy that is encased within it can be freed up.' At the end the being said: 'You have received that which you need to have for this time period. Remember that in every moment there is a choice. That choice is either conscious through the alignment with spirit or unconscious through the misperception of the personality. Each will unfold experiences, for that is the gift of free will. The experiences will be different, but the end result shall be the same. Destiny fulfills itself.' And with that, I wasn't even given a goodbye, or a nice to see 'ya. I was back in the body, and my body felt like it was on fire."

There is even so much more wonderful experiential evidence that testifies to the validity of these tenets and more. Someone anonymous said: "It is not trespassing when you cross your own boundaries!" My prayer for this new millennium is that all these things will be better publicized, further discussed, and further analyzed. I truly believe that when but one person becomes more aware, the ripple effect and our interconnectedness causes the vibratory frequency of the whole planet to elevate. As Albert Einstein said: "Our actions should be based on the ever-present awareness that human beings in their thinking, feeling, and acting are not free but are just as causally bound as the stars in their motion (Calaprice 1996, 149)."

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PRACTICING SAFE SPIRITUALITY IN THE NEW MILLENNIUM
Dr. Susan G. Shumsky

Now, more than ever, since turning the corner on year 2000, we have a sacred responsibility to practice spiritual discernment. Many in the New Consciousness community—even highly skilled, seasoned professional spiritual practitioners—find the New Age morass a tangled maze of incongruities, a jumble of chaos.

How to untie the skein and unravel knots of confusion? Can we knit the fabric that clothes our bodies in the divine light of protection as we forge new "Frontiers of Consciousness in the New Millennium"?

Now we can distinguish genuine spiritual experiences from deceptions of our minds. Receive true divine revelations and forego mental chatter. Uncover our true desires in purposeful destiny and let go of wishful thinking and absurd fantasies.

Now we must embrace our power and become the brilliant beings of divine light who bask in the radiant presence of God.

Most of us, if asked the question, "Who are you?" we would answer by identifying ourselves with things of the material world: "I am so-and-so years old. I am such-and-such tall. I live in this house, drive this car, have this job, this wife, these children, this education. I follow this religion, belong to this political party and am spiritual—or not—and busy myself with these hobbies. That's who I am."

But is that who we really are? Are we identified by our history and by material things? Or are we something much deeper?

We have read, we have learned, and perhaps we have even taught others many spiritual truths: You are a divine being. You are mighty, powerful, and spiritual. God is within you and around you. You can manifest anything. You have the power to heal anything, to overcome all obstacles. You are divine. You are light. You are love. You are God.

Yet have we fully realized these truths? Are we living examples of God in action, right here, right now? Or are we mouthing these truths without

experiencing them in daily life? Do we really know who we are?

How can we become the true light beings that we aspire to be?

Is God Attainable?

If I were to show you a strawberry and say, "Look how beautiful this strawberry is. See the rich red color with these yellowish spots on it. See the silky green stem. How luscious, how delicious. So sweet, so scrumptious." If you had never tasted a strawberry, then you would not know what I was talking about. That is, until you took a bite out of the strawberry and ate it. Then you would know for sure what a strawberry is.

Similarly, many spiritual leaders and teachers tell their students how wonderful the divine presence is. But they never really help their students to have direct experience of this blissful, resplendent, loving presence. Many teachers have never tasted the strawberry themselves. So how can they possibly help others taste it?

It's not enough to intellectualize the reality of God's presence. It is insufficient to describe God-consciousness. We must experience it and live it as a reality in everyday life, twenty-four hours a day.

Then we will really know who we are and who God is.

I am in the divine revelation business. That means I help people to open up to listening to the "still small voice" within and have direct contact and sublime experiences of God. This is an unusual profession—about the most unusual profession anyone could have. That is because it is in complete conflict with society's ideas about the nature of humanity and the nature of God. As a matter of fact, it is in direct opposition to most New Age beliefs as well, which you will realize as you read further.

How many of were raised to believe that everyone can have direct two-way conversations with God? How many parents and religions trained us to listen to the voice of God within our hearts? Did we learn how to talk to God just like we can talk on the telephone to a friend?

If you were raised with a "normal" upbringing, then you were taught that if you pray, then a capricious God might or might not hear your prayers and then you may or may not get what you asked for. He might reward or punish you, depending on his mood. All conversations with God are one-way conversations. You pray and that's it. Finished. No way could God ever talk back to you.

Then when you died maybe, just maybe, you would get a chance to

meet God. Perhaps, if you were really lucky, you could have a "near-death" experience or an "out-of-body" experience. Then you would experience God directly. Other than that, the only people who are allowed to experience God are great saints, sages, seers, avatars, prophets, holy men (and I emphasize the word "men") and other lofty beings, all of whom lived at least two thousand years ago in some faraway place on some mystical mountain or some desert.

The original scriptures written by these holy men, were, of course, the only direct revelations from God and the only Word of God. No one can receive divine revelations now. There are no contemporary prophets.

Of course, us lowly worms crawling around on the earth plane—we cannot have the direct experience of God. We are simply too sinful, unworthy, and undeserving. Anyway, isn't God too busy to talk to us?

This is what most of us have been brainwashed to believe since birth.

Experience God Directly?

My beliefs fly in the face of the societal norm. It is my conviction that every one of us can see, hear, feel, and experience the presence of God directly, right here, right now. We do not need to die in order to do this. There is no one on earth who cannot do this.

God is not a capricious being who is limited by time or space. God is present everywhere and can be in many places and times at once. God places no conditions, rules, or regulations on whom he/she/it favors. God has no bias toward one group, race, or religion.

The scriptures of every major religion tell us that God is everywhere present and also right here, within us and around us, right now:

Christian:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Corinthians 3:16.)

"The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke 17:20-21.)

"[The Lord] be not far from every one of us: For in him we live, and move, and have our being." (Acts 17:27-28.)

Judeo-Christian:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right

hand shall hold me." (Psalm 139:8-10.)

Islam:

"I am in your own souls! Why see ye not? In every breath of yours am I." (Qur'an.)

"God's Consciousness envelopeth all things. He doth pervade and include all things and beings. Wherever you may be, He is with you." (Qur'an.)

Sufi:

"He who is absent far away from God—His heart can only say: 'God is,' somewhere; He who has found the Loved One in himself—for him God is not He, nor Thou, but I." (Sufi Writings.)

Buddhist:

"This very mind is the Buddha." (Mumonkan 30.)

"Every being has the Buddha Nature. This is the self." (Mahaparinirvana Sutra 214.)

Zen Buddhist:

"Why not seek in one's own mind the sudden realization of the original nature of True Thusness? . . . If we understand our minds and see our nature, we shall achieve Buddhahood ourselves." (The Platform Scripture 30.)

Taoist:

"Find the Tao in yourself and you know everything else." (Kwan-Yin-Tse.)

Sikh:

"Why do you go to the forest in search of God? He lives in all and is yet ever distinct; He abides with you, too. As fragrance dwells in a flower, and reflection in a mirror, so does God dwell inside everything; seek Him, therefore, in your heart." (Adi Granth, Dhanasari, M.9.)

Jain:

"May He abide always within my heart, the Supreme Self, the One God of all gods; Transcending all this-world's ephemera, by deepest meditation reachable!" (Amita Gati, Samayika-patha.)

Hindu:

"I, O Gudakesha, am the Self, seated in the heart of all beings; I am the beginning, the middle, and the end of all beings." Bhagavad Gita 10:20.

"I am the True, the Real, Brahma. That thou art also. The heart of man is the abode of God." (Upanishads (Hindu))

Even though the religious scriptures affirm that God is immanent, in fact, the source of our very being, still many of us are not convinced that God is attainable. Why? Because religions today do not seem to follow what is in their original scriptures. Instead of helping us to realize God directly, as is described in the scriptures, religious institutions place themselves as our intermediaries. We have been conditioned to believe that our pastors and our churches have the only direct line to God.

It is not really in the best interest of religious institutions to help us experience God directly. If they were very successful in this endeavor, they would soon be out of business. If a retailer would give his customers a way to buy his products at his cost, then where would he be? If customers can buy wholesale instead of retail, then you cut out the middleman. This is bad for retail business.

My methods of Divine Revelation® are a direct affront to religious institutions everywhere. My message: anyone can have direct spiritual experiences and two-way conversations with God without going through any church, scripture, pastor, or religion. What a revolution!

The Secret

In keeping with my revolutionary insurrection, I'm going to reveal a supreme secret right now to everyone: *How anyone can contact and experience God directly right now.*

Why guard this secret? Do we really have to continue struggling for lifetimes, seeking a glimpse of God, living in caves, practicing renunciation and austerities, giving up wealth, power, and all material possessions, fasting, praying, straining to attain pretzel body positions, chasing after cult leaders and gurus? Or are we really ready to just have the direct experience of God right now?

Perhaps I should guard the secret. Maybe manufacture an aura of great mystique around myself. Dole out my precious wisdom crumb by crumb, charging enormous fees for each further "initiation" into the "arcane mysteries." I could advertise myself as a mysterious personality who dwelt in an ashram for 33 years (which I actually did, by the way). Perhaps I could wear silk purple robes lined with gold embroidery, calling myself by a "special" name that was given to me by some "high" being. Maybe call myself an "alien walk-in of the 16th dimensional hierarchy coming from the highest vibration of the violet spiritual ray, with all of my chakras spinning on the 32nd octave of the 88th highest frequency." Or say that I am a "supreme ambassador" from the "Zibudon galaxy" and have attained the "most exalted level of enlightenment, an egoless state on the pinnacle of the Pleidian hierarchy"?

Would you be impressed if I said this?

Or would you be stunned if I spoke in a weird voice and revealed bizarre, incomprehensible messages while I remained completely unconscious? Would you then be dazzled by my "high"-ness? Would it impress you even more if the messages were impossible for you to understand? After all, if we can't comprehend it, then it must be a "high" message, right?

Or would you be more in awe if I enumerated my "lofty" spiritual experiences and told you that I was the only accredited messenger of Saint Germain and the only official emissary of the White Brotherhood on planet earth, or some other such drivel?

I could weave such a spell around you. I could seduce you with my charm and compel you to follow me. This is what all cult leaders do to manipulate and control the masses.

But I know you. . . You're much too clever for that. I cannot fool you. You cannot be seduced, cajoled, or manipulated by subtle techniques of intrigue and psychic deception. Instead, I'll just have to reveal the supreme secret right now, which is what I wanted to do all along.

So here goes. Here is the secret. *How to experience God right now:*

Just sit down. Close your eyes. Get comfortable and quiet. Take a few deep breaths. Get still. Get centered and balanced. Get into a state of inner peace and relaxation.

Now just ASK.

Ask for guidance. Ask for healing, for love, for inspiration. Ask a question.

Then simply wait. Within your heart you will receive an answer. It will come from deep within yourself. From the part of yourself that is connected to God. You will hear the "still small voice" speaking to you, just like any other thought that comes into your mind. You will either see it, hear it, or feel it.

That's it.

Now I've done it. . . The sacred seal has been ripped asunder. The secret veil has been lifted.

How to experience God in one easy step: "Ask, and it shall be given

unto thee." (Matthew 7:7)

Becoming Spiritually Street-Smart

The only trouble with the exercise that I just revealed is this: Often when we try to open up to inner divine intuition, we might get confused. How do we know that the message we are getting is the "real thing"? How can we identify "who" or "what" we are contacting when we receive inner guidance or intuitive messages?

Would you open your door to a stranger and invite him to take over your home? That is exactly what many people are doing by opening to inner voices, channeling spirit guides, or contacting "angels."

Right now psychic development and intuition are very popular. But listening to inner voices indiscriminately is as dangerous as inviting a stranger into your home. You would never open your door to a stranger, so why open your awareness without identifying inner voices you are contacting?

We are street-smart when it comes to our home and our property. We know how to conduct ourselves while walking on the street in a big city or on the subway. Now it's time to get spiritually street-smart and practice "safe spirituality" when we visit the inner realms.

Many people say, "I get intuitive messages and hear inner voices daily. I don't know who is talking to me, but I follow what those voices tell me to do." Is this intelligent? It doesn't take a rocket scientist to determine that following the advice of unidentified voices in our mind would be confusing and could be dangerous.

For example, two young girls used automatic writing to receive inner messages. One of their "spirit guides" said he was a friend of one of the girl's dead father and he was her "guardian angel." He told her that life didn't hold much for her and she should come join him on the "other side." This little girl threw herself in front of a bus! Luckily she survived.

And what about Marshall Applewhite of the Heaven's Gate cult? His inner voices told him and his followers to commit suicide. Tragically, he didn't know how to distinguish the inner voices. He thought that God was speaking to him, but he was deluded.

We have within ourselves all that we need. If we would trust divine Spirit and allow God to be our guide, we would not seek guidance from counterfeits. There is a big difference between the true voice of Spirit and "other voices." We can learn how to distinguish between the divine voice

and whatever else is in our mind.

Divine Revelation is a way to listen to the "still small voice" within—the divine intuitive voice—and to use that profound spiritual connection to solve everyday problems and to receive divine healing, wisdom, and inspiration. It helps us distinguish the inner voices, identify the source of our intuitive messages, and understand our spiritual experiences. It provides a way to test whether our intuition is genuine and coming from a divine source. With Nine Tests to Prevent Psychic Deception, we can verify the authenticity of inner voices.

When we allow the divine voice to speak to us directly, we can receive answers to our questions and make decisions with peaceful confidence. Also we can set a clear direction in life when we discover our true purpose and destiny. God will give us that knowledge when we seek our answers within.

Tapping Into Four Basic Realms

There are four basic planes of existence that we could tap into when we receive inner messages. One is the true realm of Spirit. On that level God speaks to us directly. We can contact various aspects of our higher self. Also, we can hear the voice of angels, archangels, prophets, saints, deities, and other divine beings. Our beloved dearly departed relatives who have entered the divine light and moved into the spiritual realm might communicate with us from that divine level.

The second realm is the mental world, where all of our past experiences are stored, just like a computer hard drive. There we would tap into our own subconscious mind or the mind of the collective unconscious. We might uncover past memories, beliefs, habits, and conditioning. This is what we have been brainwashed to believe by our parents, church, schools, peers, society, the media, and so forth. I call this our B.S.—our Belief Systems. We could visit this internal "chat room," thinking that it is really a divine voice speaking to us. We might re-read the book that we read ten years ago and subsequently forgot about. We could delude ourselves into thinking that we are hearing a true divine voice or receiving a divine revelations, when we are simply talking to ourselves!

The third realm is the astral plane, where we might contact earth-bound spirits, astral entities, mischievous beings, malevolent beings, ghosts, and other spirits. These might be humans who died but, for one reason or another, did not go through the tunnel and enter the brilliant divine light described by those who have reported near-death experiences (NDE's). Why might a deceased soul not enter the "light" after death? A few of the reasons are: unfinished business on earth, attachment to loved ones on earth, living loved ones holding them back, addictions to substances, fear of hell, guilt or

feelings of undeserving, disbelief in the afterlife or God, stubbornness or arrogance, confusion, belief that they're still alive, ignorance of their death. Discarnate entities are not on the spiritual plane, and they have no body to inhabit, since their's are dead. Therefore they hang around the earth plane, trying to enter a human body or talk to human beings. They might pretend to be a "high" being and give us a "high"-sounding name. When we open up to receiving messages, these astral entities might attempt to communicate with us. Once again, we might delude ourselves into believing that a divine being speaks to us when we inadvertently contact an astral being.

The fourth realm is the environment. We might tap into the thoughts of people around us, read people's minds, or pick up the general static floating around in the environmental thought banks. We might read the history of our planet or of the human race, which is contained within a dense mental cloud that covers the earth. Then we might falsely believe that God is speaking to us when we are simply reading atmospheric thought-form flotsam and jetsam.

Why We Don't Recognize the Divine Voice

The main reason that we might have trouble identifying "who" or "what" we are communicating with when receiving inner messages is that we probably have been trained to experience and recognize the true divine voice.

Most religious institutions do not have any incentive to help their followers attain this direct experience of divine contact and to recognize when it is real. Why? Because many religious organizations wish to control and manipulate the masses, usually through fear and intimidation. The threat of eternal damnation in hell has been a fairly effective method to terrorize people and keep them in line for centuries.

Also, we might not believe we are worthy to have God speak to us directly. Most of us have been brainwashed to believe that God is "out there somewhere" far away in "heaven," and that He (a male, of course) only speaks to holy people, saints, and prophets, not to us everyday folks.

Another problem is that many of us believe that the only time we will see or hear God is after we are dead. That is why we readily accept near-death experiences, in which the living saw God when they were temporarily dead. But if you say that you never died and yet you saw God or God spoke to you, and you would be a candidate for a straight jacket! That is how far away we have drifted from true divine contact in this scientific age.

It is high time to return to the voice of faith and wisdom and to allow God to speak to us on a daily basis, whenever we want—at will! That is what I

propose anyone can do. It is my belief that every one of us can have clear experiences of the true spiritual presence. We do not have to be a saint, seer, or prophet. God has not signed an exclusive contract with these so-called lofty beings. We do not have to read the Bible or any other scripture. We can receive direct divine revelations the same way as those who wrote the scriptures—directly from God. We don't have to go to church. We can listen to God's voice right in our own homes.

All we need to do is close our eyes, get quiet, get still, take a few deep breaths, go within, and ask for the experience. Then let go and let God speak to us.

Nine Tests to Prevent Psychic Deception

I propose nine basic ways that we can use to distinguish between the true voice of Spirit and "other voices" in our mind. These nine tests help us to receive divine messages clearly and precisely. We can use these tests to test the inner messages we are receiving, books we are reading, teachers and counselors we are visiting, and speakers we are hearing. Armed with these tests, we cannot go wrong.

Test 1: The Experience Test

When we are in contact with the true voice of Spirit, we will feel joyous, happy, protected, secure, satisfied, content, and loved. We will not feel conflicted or in doubt. We will experience a state of oneness, wholeness, unity, and perfection. That is what God feels like. The experience of oneness and wholeness is the most important of the nine tests, because it cannot be faked by an astral entity.

Test 2: The Inner Knowingness

We will know that we know, beyond a shadow of doubt. When God speaks to us, we will experience an inner conviction that is indisputable. We will know without knowing how we know. Haven't you ever had the experience, "Oh, I just knew I should have done that. Why didn't I listen to my intuition?" You regretted not listening to your inner voice. The state of Inner knowingness is not the same as "wishful thinking." It is complete certitude.

Test 3: The Challenge

If a stranger knocks at your door, first find out who sent him and what his business is. Similarly, if we want to receive a message, first ask the messenger, "Do you come in the name of God?" or ask "Do you come in the name of the Christ?" If we do not get a positive response, then there is an astral entity present who needs healing. Send that entity back to God's light by saying a healing prayer. Say, "Dear one, you are unified with the truth of our being. You are filled with God's love and light. Go to God. Go in peace."

Test 4: The Name

When a stranger comes to your door, get his calling card before letting him into your home. Any divine being will have a name, and we can ask for it. Even God has a name. God's name is "God." Every aspect of our higher self and every deity, ascended or angelic being has a name. Don't be deceived, however, by faker spirits who try to mislead us by giving us a "high"-sounding name.

Test 5: The Signal

A signal is a sign that we are in contact with a particular aspect of God. Each inner name will have a signal associated with it. The signal comes as either a vision, sound, taste, feeling, fragrance, or a movement in our body. For instance, Mother Mary might come to us as a vision of a pink light in our heart. To another person, Mary might give a feeling of heat in the hands. Someone else might experience Mary as a sound of celestial harps. Whenever we are in contact with Mary, we will experience her signal. Similarly, every divine being whom we contact will give us a sign. Whenever we are receiving a clear divine revelation, the signal will be present. When the signal is over, it indicates that the message is also over.

Test 6: The Awareness

We will be conscious, awake, aware, and alert when we are in contact with a true divine being. We will not leave our body and allow something to "take-over" it. We will not have lapses in memory. The only time we might be unconscious while receiving a divine message is when we are asleep at night—having a divine revelation during a dream. Leaving our body and relinquishing control, as unconscious psychic mediumship, is a dangerous practice. It breaks the mind/body coordination, causes illness, and hastens early death.

Test 7: The Quality of the Voice

If we speak our message aloud, it will sound normal and natural. We will not speak with a weird accent or use weird gestures or theatrics while speaking. God speaks in our own language with our own voice. A linguist from the University of Pittsburgh studied eleven channelers and discovered that none of them was speaking in an accent consistent with the time and place in which the entity supposedly lived. They were all fake. Channelers who speak in strange accents are either being deceived by faker spirits from the lower astral plane, or they are putting on a theatrical performance, or they are unconsciously manufacturing an accent due to their own self-doubts and disbelief in their ability to receive true divine revelations.

Test 8: The Quality of the Message

The message that comes from God will be helpful, uplifting, healing, relevant, practical, simple, loving, inspiring, and non-judgmental. It will not

be invasive, coercive, domineering, manipulative, harmful, ego-flattering, vanity-feeding, doom-and-gloom, intimidating, conditional, guilt- or fear-inducing, depressing, or complicated. It will empower us to make our own decisions and be responsible for our own lives. It will not try to impress us with "high"-sounding complicated messages or enslave us with flattery. Study the book *Divine Revelation* for more information about this test.

Test 9: The Result

After we have received a true message from a divine voice, we will feel full, happy, wonderful, energized, and motivated. We will not feel let-down, empty, hollow, drained, exhausted, tired. If you are a psychic, a counselor, or a hands-on healer, you should feel more energized as your day unfolds. You should never feel drained. If you feel drained, it is a sure sign that you are using your ego energy instead of God's energy to heal others. Let go and let God do the work through you.

How to Use the Nine Tests

Be sure that your inner messenger passes all nine tests. One test is not enough. I recommend that all nine must be there for you to be sure you are in contact with a divine voice and not one of those "other voices." It only takes about four seconds to use the nine tests. The only thing that takes time is asking, "Do you come in the name of God?" "What is your name?" and "What is your signal?" All the other tests are immediate and automatic.

It is best to use these nine tests in conjunction with the seven basic methods of spiritual healing, eleven safeguards, and meditation technique of Divine Revelation, which are all described in *Divine Revelation* by Susan G. Shumsky, published by Simon & Schuster, and also translated into German and Spanish. For more information about Divine Revelation classes or products, please call 212-946-5132 or visit the following web site to see Dr. Shumsky's itinerary: www.divinerevelation.org.

Dr. Susan G. Shumsky, Doctor of Divinity and best-selling author of *Divine Revelation*, published by Simon & Schuster (now in its fifth printing), has taught self-development disciplines for 33 years. She spent 7 years on the personal staff of an East Indian spiritual master and lived in his ashram in secluded areas, including the Himalayas and the Alps, for 21 years. Then she studied New Thought and metaphysics for another 14 years. She now travels extensively, facilitating workshops and seminars worldwide.

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THE DARKNESS AND THE LIGHT:
NEAR DEATH EXPERIENCES
AND THE TWO HALVES OF THE HUMAN PSYCHE

Peter Novak

NDEs often occur in two phases: a Tunnel of Darkness characterized by decreased emotion and increased objectivity, and a Realm of Light that brings increased emotion and decreased objectivity. The "Darkness" phase seems to be experienced through the conscious mind, the "Light" phase through the unconscious. Evidence of an afterdeath division of consciousness can be found in both traditional religions and parapsychological research, but other evidence suggests that such splitting doesn't always occur. Integration of the two halves of the psyche prior to death may prevent this division, and NDEs may produce this desirable integration through a rubber-band effect.

15 years ago, I began searching for an answer to the mystery of death. Eventually I discovered the Binary Soul Doctrine, an ancient belief that appears again and again in different cultural traditions. The core idea was that human beings possess not one, but two souls, and that those two souls can and often do divide apart from one another at death.

I quickly realized that part of this idea had been reborn in our own time - this ancient concept about two souls had resurfaced under the guise of the conscious and unconscious halves of the psyche. When I plugged the conscious and unconscious into this ancient formula, I received the shock of my life - if these parts did split after death, the conscious would seem likely to do something very much like reincarnating, while the unconscious would seem to experience something very much like heaven or hell.

This began a very eye-opening exploration of humanity's afterlife reports. Again and again, I found what seemed to be relevant data supporting this model of the afterlife, but one thing didn't seem to fit - NDEs never seemed to mention anything about such a division. This worried me. The NDE community easily comprises the largest group of people ever to have had personal glimpses into death. No matter how much other evidence seemed to support the idea of a dividing soul, if the NDE data didn't support it, then my whole hypothesis was in serious trouble.

I now believe my initial assessment was wrong, and that NDEs provide what may be the *strongest* evidence supporting the Binary Soul Doctrine. The scenario emerging from NDE reports are completely in line with what this afterlife model would predict. NDEs often occur in two quite distinct phases, a Dark Phase followed by a Light Phase, and subjects' experiences during these two phases seem closely related to the two halves of the human psyche. In addition to this circumstantial evidence, a number of subjects claim to have personally experienced being mentally split apart into two pieces during their NDEs, pieces

which do seem identifiable as the conscious and unconscious minds.

According to Dr. Peter Fenwick, President of the British Branch of IANDS, NDEs tend to occur in two very different stages of experience, a Dark Phase and a Light Phase, and these two stages seem to be mirror opposites of one another in many respects. The Dark Phase typically finds subjects floating alone within a black void or tunnel, and seems to be characterized by four conditions :

- (1) Decreased sense of distress and anxiety
- (2) Decreased emotional investment in one's earthly life
- (3) Decreased form, pattern, and meaning recognition
- (4) Increased sense of being separated from everything, of being absolutely alone and distinct,
- (5) Increased, hyperalert awareness with sharply enhanced logic and reason

NDErs often report that they couldn't see anything, including themselves, in this Dark Phase. But despite this disconcerting situation, an inappropriate emotional indifference often predominated. Subjects report strong feelings of peacefulness, often using words like "detached", "calm", "serene", "dispassionate", and "divorced from what was happening" to describe this stage (Fenwick). Sometimes subjects seem to be in a state of absolute objectivity during this phase, unable to feel their own feelings, relate to their own lives, or even see themselves at all - a complete absence of the subjective. NDErs also often report increased clarity and swiftness of thought, a heightened sense of objective intellect, heightened alertness, increased curiosity, and improved logical analysis during this phase (Boldman). While describing her Dark Phase experience, Audrey Organ insisted

*"I ... had great mental awareness. I had been given
the magic key to understanding pure logic." (Fenwick, p. 74)*

Although subjects often seem to find themselves very interested in observing what is taking place during this phase, this seems to be an emotionless, almost scientific sort of curiosity, devoid of any personal meaning (Fenwick).

Many NDE subjects then move on to the Light Phase, which seems to have diametrically opposite conditions :

- (1) Increased emotional intensity
- (2) Increased sense of connections and relationships
- (3) Increased form, pattern, and meaning recognition
- (4) Diminished sense of separateness and distinctness
- (5) Diminished tendency to employ logic or analytical reasoning.

Instead of a lack of emotion, subjects now feel powerful emotions. The Light Phase seems to have two faces - the heavenly 'Realm of Light', and the Hellish 'Realm of Bewildered Spirits' (Moody). Both are places of extreme, intense, profound emotions - love and joy on one side, despair and angst on the other. In a number of respects, these two experiences seem to have more in common with one another than with the Black Void that preceded them. Instead of being alone in an empty blackness, subjects are now in a universe full of all sorts of fabulous forms and patterns. Instead of being dispassionate and objective, they now feel extremely subjective, affected by everything around them. Instead of seeming to be the only thing that exists in the entire universe, subjects now find themselves interacting with many others like themselves. Instead of feeling unconnected, subjects now experience a heightened sense of connectedness and community. Thanks to the Life-Review, they often feel more

emotionally in touch with their earthly life than ever before. They report feeling an stronger connection to their past life, as well as to those they meet in this new realm, and indeed to the entire universe. Instead of being in an empty, formless, meaningless limbo, subjects now report sensing meaning and pattern and form and structure everywhere. Often, they are overwhelmed by a sense of seeing meaningful patterns, seeing the big picture, believing themselves to be face to face with the whole grand pattern, meaning, and context of all reality (Fenwick). This is the exact opposite of what they had experienced in the black tunnel, when they couldn't sense *any* patterns, forms, relationships, connections, or meanings at all.

NDE reports often reveal a diminished tendency to exercise logic, critical analysis, and discriminative reason during the Light Phase. In the Dark Phase, subjects report a sharpened sense of logic and reason, but in the Light Phase they seem to exhibit just the opposite, often without realizing it. Logic no longer seems to apply. Subjects often no longer doubt, or question their impressions at all. Instead, they often uncritically accept all thoughts, hunches, and suspicions passing across the mind's eye, much as one does in dreams, or when hypnotized. (Fenwick, p. 220)

Moody, Fenwick, Steiger, Atwater, Lundahl, and many other researchers have described the 'Realm of Bewildered Spirits', a place filled with confused and distressed souls exhibiting extremely low intelligence, initiative, and vitality. Demonstrating virtually no intellectual curiosity or inclination for communication, they seem to be so completely caught up in their own misery (Lundahl) that they are entirely unaware of the presence of others (Moody). They are, one might say, in a state of absolute subjectivity, completely unable to see beyond themselves at all.

Reports about this place paint two different pictures. One group of NDErs observe the hellish realm from a distance, while another group actually enters this realm, observing it from the inside. The outside observers tend to describe this place as being very drab and dull and forlorn, but not all that terrifying or violent (Moody). But the inside observers describe it as very terrifying, with all sorts of violence and fearsome imagery (Fenwick). Yet both groups describe its inhabitants as suffering from sharp emotional distress, "*wailing and full of desperation*" (Lundahl).

Dr Barbara Rommer's important new book *Blessing in Disguise* points out that these unpleasant visits usually end up producing positive aftereffects (Rommer). Such an effect makes sense to me - these experiences *would* seem likely to produce positive aftereffects in the person's life, and not just because they "*had the hell scared out of them*". I think there's another dynamic at work that explains this effect, which I will get to shortly. But I feel we may be doing ourselves a disservice if we only focus on the stories of inside observers. We need to recall that the outside observers witnessed long-term residents of that nightmare realm, and that their reports strongly suggest that the souls trapped in this realm are missing some very important pieces, like their own objective awareness, their intelligence, their curiosity, even their very initiative.

These Dark and Light Phases seem to perfectly reflect the distinctions between the two halves of the psyche. The conscious mind's characteristics match up with the Dark Phase, the unconscious with the Light Phase. The conscious mind, which many scientists now associate with the left brain hemisphere, seems to be logical, rational, analytical, objective, and verbal, geared towards noticing differences and distinguishing one thing from another. Recalling these traditional definitions, one immediately notices how precisely the objective, rational, dispassionate perspective of the Dark Phase of the NDE reflects the characteristics of the conscious mind, and how the emotional, subjective, nonanalytical, nonverbal nature of the

Light Phase of the NDE reflects the characteristics of the unconscious (Schiffer).

Distinctiveness, or detail recognition, is a case in point. The conscious mind is geared to notice specific details, while the unconscious mind is geared to notice the bigger picture. In the Dark Phase, subjects often experience an unfamiliar clarity of thought; everything seems unnaturally sharp and detailed. But Light Phase reports suggest just the opposite; Charles Nunn described his as follows:

"They were light beings. They didn't have clear definition. ... They were never vivid enough to see details. ... At the time it was like looking through an opaque glass into a physical setting. It wasn't clearly defined." (Rommer, pp. 157-58)

Just as one's ability to recognize distinctiveness seems diminished in the Light Phase, it often seems increased in the Dark Phase. During the Dark Phase, subjects often find themselves conscious and aware but utterly alone, not even aware of having a body. It often seems as if nothing else exists except their own consciousness (Fenwick). Such a state would be the epitome of distinctiveness - experiencing one's own consciousness as the only thing existing in all the universe. And just as *one's own* distinctiveness seems to be maximized in the Dark Phase, it also seems diminished in the Light Phase. In the Realm of Light, one is rather like a glass house; everyone can peer directly into your soul, observing all your thoughts and feelings (Atwater). Distinctiveness depends on boundaries, and when one's personal boundaries become permeable, one's distinctiveness is unavoidably diminished.

The Light Phase also brings increased aesthetic sensitivity. Everything in the Realm of Light strikes subjects as being beautiful beyond description, and everything in the Realm of Bewildered Spirits is drab and ugly beyond description. This fits, for the right brain unconscious is the source of aesthetic sensitivity.

The Light Phase tends to be nonverbal. NDErs report communicating via gesture, imagery, and even telepathy, but rarely via verbal language. Even afterwards, this nonverbal characteristic remains imprinted on the memory of the experience; it seems that subjects not only can't communicate verbally during the experience, they can't find words to describe the experience long after it is over (Fenwick). Both in the nonverbal communication during the event, and the ineffability of the memory of the experience, the Light Phase reflects the nonverbal unconscious.

Point after point, the two phases of NDEs seems to be perfectly aligned with the two halves of the human psyche. The Dark Phase brings the enhancement of the characteristics of the conscious mind and the diminishment of those of the unconscious, while the Light Phase does the opposite. Detail after detail suggests that the two components of the mind are functioning independently of one another during these two phases, just as if they were in the process of splitting apart from one another.

Most NDErs never notice such a division; their impression is that these two Phases occur sequentially, the way time normally operates (Fenwick). Yet most subjects insist that time does not exist during NDEs (Moody). If so, then the two phases cannot occur one after the other, but instead must be occurring at the same time, independently of one another, just as the Binary Soul Doctrine maintained millennia ago.

If the two halves of the psyche do split apart during NDEs, why is this not reported? If such a division did occur, then neither half would realize it after the fact. The conscious mind would have no memory of it, and the unconscious would no longer possess the analytical

tools to figure it out. But the explanation may be even more basic. Most people have no conscious sense that their minds have two distinct parts. Even though the differentiation of the self into two components, conscious and unconscious, or spirit and soul, or right and left hemispheres of the brain, is a well known truth both scientifically and theologically, the average person doesn't identify with this on a personal level. And since the average person lacks any sense that these two parts exist in the first place, one could not be expected to notice any change in the relationship between these two parts if such a change occurred.

But some subjects *have* noticed this division during their NDEs. A teenager from Lubbock Texas named David King wrecked his car on a country road in 1978, after which he claims to have experienced a temporary but total separation between the conscious and unconscious halves of his psyche during an NDE:

"I found myself outside the car crash and eventually the physical body. When my spirit did leave the body ... I heard the voice of another soul behind me. It was the backside of who and what I was in spiritual form. The two of us were one together. Then the separation occurred - we were in one body together prior to entering the light - and in two separate 'spiritual forms' when we returned. ...I felt like I was 'cut in two parts' ... there was two parts to me, and these two parts had divided apart. I have had other NDEs, but all of them have centered on this same theme. The separation of two parts and the reunion of those two parts while in physical form. Moments after the spirit departed the body, there was a separation of the soul. It was divided into two parts. I am still not sure what to call those two parts. For now - I stick to the 'spiritual unconscious' and the 'mental conscious.' It is very hard to put it into words that makes logical sense to others. That is one of the dramatic differences I see in my own NDE memories and what I have read of others." (King, personal communication)

This is not a unique episode. Reports of such soul-divisions have been published by a number of NDE researchers; in fact, Dr. Fenwick specifically includes "*a splitting of consciousness*" as one of the classic phenomena associated with the Near-Death Experience (Fenwick, p. 218). Dr. Melvin Morse reported that Olaf Sunden experienced his own mind "*splitting into two parts*" during an NDE (Morse, p. 12). And Dr. Barbara Rommer recently reported the case of Sadhana, a Native American psychic who experienced a divided-soul NDE after getting feverish from contaminated water in India:

"I was laying down on the bed .. tossing and turning, hair matting in the water of the sweat. The first thing was I saw myself sitting at the bottom of the bed, cross legged as we tend to do in India, and also saw the body that was tossing and turning there. [...] The one that was watching was totally relaxed and there was a total consciousness. ...the first body is called the watcher and the second is called the witness, and is not cognitive and does not communicate with the other [...] the witness...has no thought, but had total awareness, but does not cognate, doesn't understand. It's merely a witness." (Rommer, p. 136)

Sadhana's experience matches the model - her mind seems to have temporarily divided into two distinct components, each of which simultaneously generated a different visual experience, and her description of these two parts seems consistent with the conscious and unconscious. She credits the "watcher" self with consciousness, which suggests the conscious mind. She also credits it with being extremely relaxed during the experience, and this too suggests identifying it with the conscious mind, since the conscious seems to govern the Dark Phase of NDEs, which is characterized by extreme calmness and relaxation. And the "witness" that does not communicate, has no thought, cognition, or comprehension sounds like the

unconscious mind, which of course is nonverbal, nonrational, and noncognitive. The name she gives this self - the "witness", reminds one that the unconscious does preserve a perfect memory record of one's full life experience, and so is indeed a perfect witness .

Still, first-person reports of an afterdeath soul-division seem few and far between, and that raises some questions. Do only a few NDErs experience this division? Do all undergo this without realizing it? Do some realize it at the time but then forget it later? Much research needs to be done.

Witnesses from other areas of parapsychology have also mentioned an afterdeath division of consciousness, such as Past-Life Regression researchers, Ghost researchers, and psychics and mystics such as Rudolph Steiner, Emanuel Swedenborg, Edgar Cayce, Deepak Chopra, Robert Monroe, James Van Praagh, and Sylvia Brown.

Dr. Bruce Goldberg, the author of a number of books on Past-Life Regression, clearly subscribes to an after-death soul-division:

"The conscious mind is divided into two main components. One part is termed the conscious mind proper and consists of our analytical, critical, and basic left-brain activities. This part of our mind literally dies when the physical body crosses into spirit The other component of our consciousness is our subconscious mind...which is our creative, emotional, and right-brain function." (Goldberg, p. 7)

Goldberg accepts that our minds bifurcate at death, and like the Binary Soul Doctrine, he even identifies its divided parts as the conscious and unconscious. But Goldberg believes the conscious mind dies off after this division. Of course, if such a division did occur, then from the perspective of the unconscious soul, the rational conscious mind would indeed seem to disappear or die off. But if so, where would the new conscious mind come from for the next incarnation? Does that previous conscious mind really die off, or does it just go off on its own for awhile? The chief virtue of any theory is its simplicity. The hypothesis that "the conscious mind dies off and then a new one is recreated out of pure nothingness" is less simple, and therefore less compelling, than mankind's ancient belief that the two parts temporarily divide apart for a time, and reunite again later.

In *Journey of Souls*, Regressionist Michael Newton also insists that people's souls bifurcate in-between one life and the next. Half of a person's soul remains behind in the netherworld, in a sort of dormancy or dreaming sleep, he reports, while the other half of the person's soul reincarnates into another body (Newton, pp. 30, 85, 155).

And in the *Journal of Regression Therapy*, Dr. Janet Cunningham reported four case histories of regressions that seemed to recover fractured-off pieces of the subject's soul, mirroring the Shamanic practice of soul-retrieval. She claims to have discovered actual pieces of the subject's living consciousness that seemed to have somehow split off, becoming "locked away" in a netherworld reality at the end of previous lifetimes (Cunningham).

Much data from psychics and mystics also points to this division. In his famous book *Heaven and Hell*, Emanuel Swedenborg spoke of two components to the human soul. At death, these two elements part company, one part dropping away while the other survives:

"We can establish the existence of two 'thoughts', one more outward and one more inward." (Swedenborg, p. 420) "A person's second state after death is called 'the state of his more inward elements' ... the more outward things he was involved in during his

first state go to sleep" (Swedenborg, p. 420). *"Man [the living] has something that angels [the dead] do not ... his more outward elements ... all the elements of his natural or outer memory, and...insights and data."* (Swedenborg, p. 237)

Similarly, Rudolph Steiner also recognized the separate existence of both soul and spirit, believing these two parts permanently part company after death, after which the soul would slowly disintegrate (Steiner, pp. 87-94).

Deepak Chopra also teaches that the soul has two parts to it - the Jiva and the Atman, which divide apart at death. His description of the Jiva seems to perfectly correspond to the unconscious, and the Atman to the conscious. Like the unconscious, the Jiva contains the conscience, memory, and sense of personal identity, and is changeable. Like the conscious spirit, the Atman is unchangeable, objective and dispassionate. Chopra writes:

"Many people might wonder why the soul has to be divided in this way ... the distinction between them is absolutely essential." (Chopra, p. 275)

Chopra also teaches that these two parts of the self divide permanently apart at death. The personal half of the soul, the Jiva, will be inevitably lost, leaving only the impersonal part, the Atman, to survive death and eternity. According to Chopra, this division is inevitable and cannot be prevented. Chopra insists that, because the Jiva is doomed to destruction, all of one's feelings, memories, and personal qualities are doomed to be lost in the end (Chopra, pp. 275-76).

Edgar Cayce also taught that man was composed of two parts, a soul and a spirit (Cayce Reading 2823-1 F 32). He identified the soul with the unconscious (Cayce Reading 5756-4), and the spirit with consciousness (Cayce Reading 900-17 M 29). He taught that both survive the death of the physical body (Cayce Reading 900-19 M 29), after which, "the unconscious mind became the functioning mind" (Bro, p. 58). And just like the Binary Soul Doctrine's vision of an isolated unconscious mind after death, Cayce taught that the dead possessed less free will, choice, and intellectual comprehension than did the living. (Bro, p. 52). He taught that the union or integration of the soul and spirit during life was the ultimate spiritual goal, for it would give birth to a new, super-conscious state (Cayce Reading 900-21 M 29). He taught that the spirit was eternal and could never be harmed or destroyed, but that the soul, with all its memories, was in danger of becoming cut off and lost (Bro, p.34, 261).

James Van Praagh, the famous modern psychic, also maintains that two parts of a person's mind, an 'emotional body' and a 'mental body', divide apart at death. Although the intimate union of these two elements during life is what makes us whole beings, he reports, this wholeness is irreversibly shattered after death. After this division, the mental body continues on while the emotional body deteriorates (Van Praagh,).

Similarly, OBE pioneer Robert Monroe also insisted that an afterdeath soul-division sometimes occurred. One part of a person's being was often left behind in the realm of the dead while another part reincarnated. He taught his students to collect these lost parts and reintegrate them back into the present psyche (Monroe).

According to another famous modern psychic, Sylvia Brown, many souls of the dead are dim-witted, nonverbal, and unconscious-dominant (Brown, pp. 26 , 58, 166). Brown, Van Praagh, and Monroe all describe souls of the dead who suffer from extreme confusion, often unable to perform the elementary deductive logic necessary to figure out that they have

passed on. Van Praagh and Brown both maintain that entities in the other world tend to be nonverbal, often communicating instead by pantomime. And Brown, Cayce, Steiner, and Goldberg all specifically identify the unconscious as the 'spirit mind', the mind used in the realm of the dead.

The vast majority of ghost reports paint this same picture, describing beings suffering loss of intelligence, reasoning ability, cognition, objective awareness, and the ability to communicate verbally. The degree of this loss varies considerably; some display only a little loss, others exhibit more severe loss, and still others show a total loss of these traits. Colin Wilson reports that most ghosts never notice any onlookers, seeming to possess no objective consciousness at all. Yet one category of ghosts - poltergeists - *do* seem to exhibit some degree of objective consciousness, noticing onlookers and even sometimes producing verbal speech and written statements (Wilson). While ghosts and poltergeists both exhibit a noticeable lack of the abilities associated with the left brain conscious mind, ghosts seem to have a more severe case of the same malady afflicting the poltergeist. Whereas the haunting ghost seems to have no intelligence at all, the poltergeist seems to merely have very little intelligence, being half-wits with no ability to reason :

"The poltergeist's ... mentality seems to be that of an idiot child. ...as often as not their statements lack coherence." (Wilson, pp. 151-52)

Poltergeists seem suggestive, often manifesting precisely what people in the house had mentioned earlier. As suggestiveness is a feature of the unconscious mind, this would fit the hypothesis of an afterdeath soul-division.

Ghost researcher Robert H. Coddington paints much the same picture, describing ghosts as intellectually crippled creatures. Confused, disoriented, and unaware, they lack all ability to reason logically, and so are never able to figure out they are dead. Frozen in their own past memories and obsessions, which can continue unchanged for hundreds of years after their deaths, ghosts tend to be unable to see the world of the present.

"The unaware ghost seems to be obsessively consumed by intense emotion, immersed in its own repetitive nightmare of events ... locked in a dream ... caught in its own time frame and its own agenda like a computer becoming locked into a repetitive, meaningless cycle" (Coddington, pp. 33-34).

Ghost researcher Dr. Hazel Denning agrees, noting that ghosts *"lack the ability to reason in abstractions ... they were not capable of abstract thought or sequential reasoning"* (Denning, p. 134-135).

The variation in ghosts' left-brain abilities reminds one of the differences between the Realm of Light and the Realm of Bewildered Spirits. Although both groups seem to show some evidence of psychological deterioration (diminished use of abstract logic, sequential reasoning, critical analysis, doubt, verbal speech, objective perspective, detail recognition, etc.) those in the Realm of Bewildered Spirits seem far less psychologically functional, integrated, and whole than those in the Realm of Light. This suggests that some souls of the dead are far more divided than others, which in turn suggests that some souls of the dead may not be divided at all. Certain cases of NDEs, Past-Life Regressions, Afterdeath Communications, and Apparitions of the Dead suggest that at least some individuals do survive death with no loss of mental function. Apparitions of the dead often seem to be just as psychologically fully functional, individual, and whole as they had been while alive. But the vast majority of such apparitions occur within the first year or two after the individual's

death, (Guggenheim) begging the question, "Does soul-division just takes longer in some than in others?"

Soul-division is a very different picture than what's being emphasized in today's NDE community, whose predominant message is that death holds nothing to worry about. This reassuring refrain seems to overlook the disturbing reports of souls trapped in the Realm of Bewildered Spirits, as well as all the reports of ghosts that seem to be eternally frozen in reviewing their own memories.

It also ignores mankind's religious teachings on the afterlife. Whether one looks to Buddhism, Hinduism, Judaism, Christianity, Islam, or Egypt, mankind's greatest religions have agreed on one point - an eternally blissful, heavenly afterlife was not guaranteed. On the contrary, this was the most valued, desirable, and elusive of all goals, and only a select few were thought to achieve it. These traditions associated the acquisition of this blissful afterlife with some sort of inner integrative work. Hinduism and Buddhism call this ultimate goal 'nonduality', and the way towards it is called 'the nondual path' (Wilber). Early Christianity seems to have also had a phrase for it - 'making the two one' (Gthomas 22). Even ancient Egypt thought that inner integration was the key to eternal bliss - virtually their entire *Book of the Dead* revolved around accomplishing a single thing - causing the person's two souls to reunite after the person's death (El Mahdy).

This path now goes by another name - 'Inner Work'. One can't walk into a bookstore today without finding dozens of different books on inner work, on various paths toward self-integration. Our shelves are crammed with works promising to integrate our intellect and emotions, our masculine and feminine sides, our head and heart, our left and right brains. These books seem to agree on the same fundamental point - somehow, we've managed to split ourselves into pieces.

Many of these books maintain that we have stored up and repressed negative feelings inside ourselves, which has produced an inner blockage that alienates us from part of ourselves, keeping us from feeling the fullness and immediacy of life. The answer, they say, is to find a way to fully experience, accept, and thereby release these feelings, so we can finally integrate our emotions and thereby find the peace, happiness, and fulfillment that only inner wholeness and complete self-acceptance can allow (Ruskin).

There seems to be an endless variety of ways to achieve this goal. If we want, we can spend thousands of dollars at the Monroe Institute, which promises to restore our 'original mind' by synchronizing our left and right brain hemispheres. Or we can seek out a modern shaman, who will travel spiritually into the other world to recover lost pieces of our souls. Everywhere we turn, we find the same mantra being broadcast in a thousand different ways - we lack integration in our inner selves - we've become self-alienated, split into pieces that no longer communicate with one another. According to expert after expert, our happiness, health, and success depends on reintegrating those pieces back together.

My research suggests this is even more true in death than in life.

But of all paths to integration, perhaps the most powerful is the NDE. While the experience itself seems to produce a division of consciousness, it paradoxically seems to leave the subject in a state of improved mental integration after the fact. Subjects emerge from their NDEs with healthier minds, more balanced, happy, comfortable, creative, and effective outlooks on life, and sometimes even with new psychic abilities (Morse). Men end up more in touch with their feminine sides, women with their masculine sides. People who'd previously

been more right-brained, intuitive, and unconscious-oriented find themselves becoming more left-brained, analytical, and conscious-oriented. And vice-versa (Atwater). I think that we are observing a simple 'rubber band' effect : NDEs momentarily stretch apart the conscious and unconscious, and then those two halves snap back together into a closer, more integrated relationship afterwards. By embracing death, NDErs have become more alive. By experiencing division, they have become more whole.

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Biographical Data

After studying psychology at Purdue University, Peter Novak was a counselor in a psychiatric facility for six years. But his wife's untimely death propelled him into a passionate quest for the secret of death, which eventually focused into a study of the theological and metaphysical implications of the Binary Soul Doctrine. His first book, *The Division of Consciousness*, introduced this ancient paradigm within a theological context. Novak currently lives in Indiana with his new wife and daughter, and is working on a second book focusing on the paranormal evidence for the Binary Soul Doctrine, to be titled *We Have Two Souls: Life After Death Phenomena and the Binary Soul Doctrine*. Novak may be reached by phone at 219-325-0862, and by email at <novak@divisiontheory.com>

INTENTIONAL HEALING IN CULTURED BREAST CANCER CELLS

Allan L. Smith, M.D. and Leonard Laskow, M.D.

The effect of a type of intentional healing called "healing with love" was studied in a breast cancer cell line in vitro. Five experiments were conducted with a healer who attempted to reduce the number of cancer cells growing in tissue culture dishes compared to untreated controls. Although there was considerable variability among experiments, the combined data indicated that intentional healing decreased the number of cancer cells by 3.3% with $p < .0001$. The authors speculate that intentional healing will become a recognized healing modality in the foreseeable future.

Introduction

The usefulness of intentional healing in breast cancer is not known. As a first step in determining its efficacy, we have studied the phenomenon in a tissue culture model system. Tissue culture was chosen rather than a human model because 1) there is evidence that intentional healing can be demonstrated *in vivo* and 2) a tissue culture system is easier to manage, is cheaper than animals, involves no ethical problems, and allows more trials of varying experimental conditions. The present report details the results. We use the term "intentional healing" to mean a consciously expressed intention to affect or heal a living system without physical intervention. "Healing with love", a form of intentional healing employed by Dr. Laskow, is described below following the Discussion section.

Benor (1991) reviewed 131 studies of intentional influence on biologic systems. Of these, 77 reported positive results that were statistically significant. Two experiments in patients are especially interesting. Byrd (1988) studied the effect of prayer in a double blind study of 393 patients admitted to a cardiac care unit. Patients were randomly assigned to a group that received prayer healing or to a control group. There was no difference in overall mortality, but patients in the prayer group had a significantly lower incidence of respiratory failure, pneumonia, and congestive heart failure. More recently, a very important study used a double blind protocol to evaluate the effect of distant intentional healing (prayer healing) in a population with AIDS. (Sicher 1998) Patients in the prayer healing group experienced a lower illness severity, less hospitalization, and fewer complicating illnesses compared to controls who did not receive healing. In an *in vivo* animal study, Grad (1961) reported that mice given an artificial wound healed significantly faster when treated by a psychic/prayer healer. There have been numerous studies in *in vitro* systems. Braud (1990) showed that volunteer healers were able to protect human red blood cells that were placed in a hypertonic solution from hemolysis. Nash (1982) showed that volunteer subjects could either inhibit or increase the growth rate of *E. Coli* bacteria on demand. In another study, a healer was able to change the growth rate of mouse leukemia cells *in vitro*. (Snel 1980) These studies suggest that intentional healing may reasonably be expected to affect breast cancer cells *in vitro*.

Methods

We reasoned that healers probably produce small biologic effects, which might be difficult to detect in vigorous cancer cells. We hypothesized that these effects would be more readily detectable if the cells were severely stressed. In the experiments described below, the breast cancer cells were stressed by one or both of two methods: 1) being subjected to varying concentrations of the chemotherapy drug doxorubicin (Adriamycin) or 2) by being cultured at cell densities that result in crowding.

The experimental system consisted of MCF7 breast cancer cells grown in DME H-21 media with 10% fetal bovine serum. Cells were placed in each of three identically prepared multiple well culture dishes. The number of wells used in each dish varied from 35 to 48 in different experiments. Three cell densities were seeded: 7,500, 15,000, and 30,000 cells per 0.2 ml well. On the following day, the wells in each culture dish were treated with one of the following concentrations of doxorubicin: 0, 0.1, 0.67, or 2.0 micrograms/ml. The chemotherapy drug was distributed so that wells containing every combination of cell density and chemotherapy drug concentration were present. One of the dishes was randomly chosen by a person not otherwise involved in the experiment to be the control, one dish to be given sham treatment, and the third dish to be given healing. All dishes were coded after the healing session so that the experimenters did not know which were control, sham, or treated. The code was not broken until all analyses were completed. The control cells remained in the incubator. The dish of cells to be treated (healed) was removed from the incubator and placed before the healer (Dr. Laskow) for 12 minutes. During that time, he evoked heart focused healing energy as described below, and held the intention to reduce the growth rate of the cells to a normal level. (Bodian, 1992; Laskow, 1992,1999) The success of the healing intention would be measured by a reduction in the number of cells in the treated dishes relative to sham and controls. During the period of healing, Dr. Laskow did not touch the dishes. After treatment, the these cells were returned to the incubator. The dish to be sham treated was then placed before the healer for the same length of time, but he did not hold focused energy or healing intention. In some experiments an additional dish was prepared and given a separate healing treatment after the sham treated dish. All of the cells were allowed to grow for three days after the experimental session. The cell count of each dish was then determined by a colorimetric technique. (Mossman 1983) Data were analyzed by analysis of variance.

Results

The results are summarized in Table 1. The cell numbers for corresponding wells in control and sham dishes did not differ and these were combined into a single control group for each experiment. Effect size was calculated as follows. First, the cell number in each treated well was compared to the cell number in the corresponding control well which had the same doxorubicin concentration and cell density. For example, the wells in the dish given healing treatment which were originally seeded with 15,000 cells and given 0.1 microgram/ml doxorubicin would be compared to wells in the control dish with the same cell density and doxorubicin concentration. The percent change for that combination was then calculated. (There were 8-12 such combinations of cell density and drug concentration in each experiment.) The values for each doxorubicin-density combination were then averaged to obtain the effect size shown in Table 1.

Experiment #1 showed a large effect size with $p < .0001$. There was no effect of healing treatment in experiment #2. Experiment #3 showed a statistically significant 2.5% decrease in number of cancer cells. The effect size was similar in experiment #5, but was significant only at the $p < .06$ level. In experiment #4 the treated cells increased slightly in

number compared to controls. When all of the data were combined, there was an average decrease of 3.3% in number of treated cells. The large sample size resulted in a high level of significance, $p < .0001$.

Discussion

The series of experiments demonstrated a highly significant effect of intentional healing on breast cancer cells in vitro. It is interesting that there was so much variability among the five experiments, even though the same healer, the same technique, and the same cell line were used in each. In addition, the healer was not able to consistently predict whether the cancer cell number would be reduced in a given experiment.

An effect size of 3.3% would be considered very robust by parapsychologists. (Radin 1997) Although the effect may seem small by clinical standards, intentional healing still has great potential for clinical usefulness. Since healing has no known side effects, it could be repeated many times. A large series of healings might compensate for inefficacious sessions. In addition, the reduction in cancer cell number may be additive.

The authors can propose no mechanism acceptable to conventional science by which intentional healing might work. However, lack of a mechanism need not impede empirical investigation of the phenomenon by scientists. We hope that other investigators will take up this work and help to amass sufficient data to be convincing to medical scientists.

Healing With Love Protocol

As noted, there was much variability among the five experiments. Previous studies of energetic healing have frequently been confounded by complex factors, such as the belief systems of the healer and researchers and the emotional and physiologic state of the healer prior to the experiment. In addition to these internal variables, external factors such as the electromagnetic environment, astronomical variations, and subtle energy influences not generated by the healer may also affect the results. Fortunately, despite these variables, we were still able to demonstrate significant effects.

Dr Laskow treated the cancer cells by establishing a “loving, healing presence” through what he calls a “transpersonal alignment” and a “conscious heart focus” which shifted his consciousness into a non-ordinary state. Previous laboratory studies have demonstrated that this state is characterized by an increase in the coherence or power of the heart’s electrical energy. (McCraty 1995) Dr. Laskow then looked at the tumor cells we were working with under the microscope and came into resonance with them. This means that he accepted their existence as they were, without judgment. He regarded them as inherently having as much right to be here as any other life forms even though they were cancer cells. This resonance allowed his awareness to vibrate at the same frequency as the cells, making it possible to introduce intentional information into their energy fields.

If it seems odd to accept the cancer cells unconditionally and at the same time want to change them, think of the analogy of a child. One can love a child unconditionally, but still attempt to try to change dangerous behavior patterns, like wandering into the street. Similarly, Dr. Laskow comes into loving resonance with the cancer cells and attempts to return them to more normal, precancerous growth rate. In a previous pilot study (Laskow, 1999), Dr. Laskow came into loving resonance with cancer cells and introduced one of three types of intention into their energy fields: 1) Return to the natural order of growth, 2) Let God’s will flow through my hands, and 3) no specific intention.

There was a far greater inhibition of growth with intention #1. For this reason, all of the treated groups of cells in the present study were given the intention "return to natural order of growth".

In general, intentional healing operates at the subtle level. Healing with love is one type of intentional healing that draws upon a heart focused alignment with spiritual forces to effect changes for the highest good.

At the present time, few medical practitioners recognize the value of intentional healing. This is true in part because there have been relatively few scientific studies to validate it, and in part because it challenges the conceptions of reality held by the typical physician. Although physicians tend to be conservative, as is appropriate to those having responsibilities for the health and lives of others, they are definitely amenable to change. Fifty years ago, for example, it would have seemed ridiculous to suggest that a patient could alter the blood flow to the hands by mental effort, but now biofeedback is an accepted technique for doing just that. Once sufficient data validating intentional healing has been collected, we believe that physicians will be willing to utilize subtle energy techniques themselves or to refer patients to special practitioners. It is much too early to predict what form those subtle energy techniques will take.

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Table 1. Intentional Healing in Cultured Breast Cancer Cells

Expt	Effect Size, %	Direction	DF	P
1	15.1	decrease	69	.0001
2	0.3	decrease	88	.87
3	2.5	decrease	146	.004
4	1.9	increase	168	.03
5	2.4	decrease	114	.06
combined	3.3	decrease	589	.0001

Direction refers to change in treated cells compared to controls.

DF = degrees of freedom

p= probability calculated by analysis of variance

UNITY IN DIVERSITY IN THE NEW MILLENNIUM

Ravindra Kumar Ph.D.

Abstract : *Most of the faiths and traditions in the world are aimed at knowing the Self, Spirit, Atman, Soul or Rooh which is akin to and one with the Father, God or Absolute. For example, Jesus said, "I and my Father are one." From Vedas we know, "Aham Brahmasmi", that is, I am Brahman. Krishna said, the Atman is all powerful, it cannot be burnt by fire, wet by water, cut by sword, or dried by air etc. This paper endeavours at showing the existence and nature of Soul, and at providing a proof for the above statements. Converging views from Madam Blavatsky, Sri Aurobindo, Carl Jung, Martinus, Merwan Sheriar Irani etc. and Vedas prove the existence and powers of Soul as a common denominator to all religious-Unity in Diversity.*

1. **Existence of Soul:** Sixth century BC is unforgettable since it saw the birth of “spiritual giants” round the world; Buddha and Mahavira in India, Pythagoras in Greece, Confucius in China, Zoroaster in Persia and Druids in Europe, all made history on the path of Self-Realization. This was no ordinary event; either the “super human mind” beyond earth initiated it or, more rationally, the human evolution had reached the stage of spiritual quest. And after this, a series of persons kept on emerging on the spiritual path in all parts of the world. In the same way, the nineteenth century should be remembered for the birth of three geniuses who emphasized the existence of Soul or Atman; they were, Madame H.P. Blavatsky (1831-1891) of Russia, Sri Aurobindo Ghosh (1872-1950) of India and Carl Gustav Jung (1875-1961) of Switzerland. Martinus (1890-1981) of Denmark got an independent realization and presented his theory of Soul and God (Larsson 1963). It was at the same time that the turn of the present century saw the birth of “quantum physics” which tends to provide in a way, the scientific proof of the “existence of Soul or Atman”, in confirmation with the timeless “perennial philosophy” of the religions. It is found that the attributes of the Soul are similar to the properties of the “electron”, and hence, the Soul can be known and understood through the electron. It can be inferred that Soul is the nonlocal aspect of the human beings.

Sir Fred Hoyle, F.R.S. thinks that we may be heading towards the stage where the objective may not be too far. "The religious people have got it with St. Paul on the road to Damascus. The sudden light – it's just like that in science. There is a "turning point" (Lello 1985, 31). Laboratory tests leading to the conclusion that the tiny particles in space have a very decisive property, was the moment on the road to Damascus for him. Particles in space have the characteristics of living material, which he calls the "infrared thumb print". It is just a feeling within yourself, it is light on the road to Damascus. Sir Hoyle is impressed by the remarks of Einstein that "God may be subtle but he is not malicious", in which he seems to have summed up the whole scientific philosophy. Life possesses the universal thumb print property and we are a component in a large scale system. When enough people have gone through the crisis of road to Damascus and form a sort of caucus opinion, they begin to teach this to others.

Sir, Alister Hardy F.R.S., commenting upon the term "road to Damascus" used frequently by Sir Fred Hoyle in *Revelations – Glimpses of Reality*, says that the term

means a “sudden revelation”, or something very important which influences the whole outlook of the individual which he might give the name of God. He further said that “I feel intellectually ashamed of the modern academic attitude to what one might call the study of the nature of LIFE. The most important feature about living things is the nature of consciousness. At present it is largely ignored, because one cannot see a method of investigating, it; but there can be no doubt that it is there, and not just confined to man” (Lello 1985, xiv).

Although Blavatsky, Aurobindo, Jung and Martinus did not have the after-life beyond death in mind, their proposition of the spirit or Soul fits completely well with the properties of the “astral plane” above earth and the other higher realms. The blending of the two – the scientific electron, and the religious soul and higher realms of various scriptures – tend to give a very good explanation of the “Creation” of God. The present paper endeavours to prove the nonlocality and general quantum nature of the Soul through this blending of the “psi-evidence”, “quantum physics”, the “experiences of the saints” and the “descriptions in various scriptures”.

Twentieth century has produced a large number of spiritual giants in recent years, who have given a lucid and exhaustive explanation of Soul and God in their writings. Notable amongst them are Ramakrishna Paramahansa, Vivekananda, Yukteswar (1984), Yogananda (1986), Meher Baba (1967), Muktananda (1972), Sivananda (1991), Gopi Krishna (1971), Vishnu Tirtha (1993), Asaramji (1994), Satyananda Saraswati (1984) and Vimalananda (Svoboda 1993). Anne Bancroft (1976) has given a brief survey of the saints of the present century in *Twentieth Century Mystics and Sages*.

2. Religion and Science: Religion existed long before science came into being; the latter being only about 500 years old, perhaps with the invent of astronomy by the pioneers, such as, Galileo and Copernicus. Since science deals with objectivity, it appeals to the human mind easily as the scientific results can be seen through the eyes made of flesh. On the other hand, subjectivity of religion is not easy to grasp since one has to become a part of the process himself / herself and the results are only experienced subjectively, they can not be shown objectively. To see that science has been following religion, by arriving at the conclusions long back held by religion, we proceed as follows.

Innumerable instances can be quoted from Hindu scriptures where the special character “Narad Muni” disappears at one place and instantly appears at another place and communicates with another “being” instantly without opening his mouth. Time in Swarglok (heaven on lower mental plane) moves extremely slow; for example, a person after spending about a year or so in swarglok, found on return on earth that two to three generations have passed there and his name and record could be found in some kind of an archive. Lord Krishna used to appear with a large number of gopis (milkmaids) simultaneously at several places, when they were involved in rasalila (a group dance). You could only spot a being on a higher realm, such as swarglok; there was no question of measuring one’s speed since one could disappear and reappear instantly, from one place to another, irrespective of the distance between the two places.

Happenings described in the above area are the normal characteristics of the astral and mental planes talked of by Kumar (2000). These are also experienced by the yogis and saints from time to time on earth. The scientists, however, are only beginning to get a taste of such happenings through the study of an electron in quantum physics. Physicist Amit Goswami (1993, 9) has stated the following set of quantum properties :

- (i) A quantum object (for example an electron) can be at more than one place at the same time (*the wave property*).
- (ii) A quantum object cannot be said to manifest in ordinary spacetime reality until we observe it as a particle (*collapse of the wave*).
- (iii) A quantum object ceases to exist here and simultaneously appears in existence over there; we cannot say it went through the intervening space (*the quantum jump*).
- (iv) A manifestation of one quantum object, caused by our observation, simultaneously influences its correlated twin object – no matter how far apart they are (*quantum action-at-a-distance*).

My hypothesis is that the quantum properties described above become natural tools of a person on higher realms, the moment one discards the limited physical cover. And, of course, these properties become more and more refined as the person moves to a realm higher than the other. The behaviour of the subatomic particles on the physical plane is analogues to the behaviour of the people on higher realms, since the astral and higher bodies are subatomic in nature. To understand “soul” and to see that it has the above “quantum properties”, we shall wait for section 4 of this paper.

The *Secret Doctrine* of Blavatsky has the following conclusion : “Everything in the Universe, throughout all its kingdoms, is conscious: i.e., endowed with a consciousness of its own kind and on its own plane of perception” (Blavatsky 1980-1988, 274). “The truth is, the summit of man – or the summit of anything at all – does not lie in perfecting to a higher degree the type under consideration; it lies in a ‘something else’ that is not of the same type and that he aspires to become. Such is the evolutionary law” (Satprem 1985, 4-5). And again, “The central point is the new understanding of the universe which is no longer perceived as consisting of solid bodies moving in space and time but rather, according to quantum theory, as a field of energy pervaded by consciousness. Western scientists, for the first time, have seriously faced the fact that if they want to understand the universe, they have to understand their own consciousness. A leader in this development was David Bohm, for he was one of the first scientists to take seriously the place of consciousness in scientific understanding” (Beversluis 1995, 282).

Above paragraph emphasizes only one point, that “the scientific achievements, which are of the very finite nature, may be good for the physical comforts of the humans, and they may continue; however, to understand the infinite universe one has to concentrate on the consciousness”. What the universe is, has already been defined by Kumar (2000). And what the consciousness is; it is the understanding of the infinite potentialities which we already possess; the sample of which has been demonstrated by the quantum electron; and, the understanding of the universe through it.

I now proceed to answer the questions posed by Claire Walker, “Does consciousness work on the principle of nonlocality? Are souls nonlocal and also psychic? If soul is psyche, then is the soul nonlocal aspect of a human being? (Walker 1997, 135). The answer to all these questions is in affirmative. To see this we proceed as follows.

3. Subliminal of Sri Aurobindo and Collective Unconscious of Jung: The two great contemporary thinkers, independent of each other and treading divergent paths, converging at the same conclusion that – behind the conscious mind of the individual lies the unlimited psychic region, which constitutes as real a world as the physical one – was no ordinary event; perhaps it was one of the most outstanding achievements of the present century. Although the facts have been known to the various religions in varying degrees for a long time, the present world needs some logic and some kind of

proof before one can believe the mysticism found in religions, and this has been very well provided by these two giants of the present era. The subjectivity has been converted into "objective study" and "direct experiences". Jung arrived at his conclusions which were based on his own dreams and the dreams of his patients, while Sri Aurobindo's conclusions were based on his direct experiences through yoga and meditation. However, during his visions of death in 1944, Jung also had direct experiences in which he found himself floating "in a state of purest bliss thronged round with images of all creation", and the physical world appeared to him "downright ridiculous" and as a "segment of existence which is enacted in a three dimensional boxlike universe especially set up for it" (Jung 1961, 274-275).

According to Sri Aurobindo, higher subliminal is a part of the Atman and "it is that which endures and is imperishable in us from birth to birth, untouched by death, decay or corruption, an indestructible spark of the Divine" (Sri Aurobindo 1970, 268-269). It is through *sadhana* that a yogi passes through the lower regions, encounters personal memories which block his inner growth and finally, the subliminal consciousness expands into the "cosmic consciousness" (Aurobindo 1970, 644).

The "archetype" of Jung is the "visionary being" of Sri Aurobindo. Noumenon of Kant seeks to express itself through the phenomenon; libido of Jung seeks to express itself through the consciousness; while the visions of Sri Aurobindo are considered by him as the Superconscious manifesting itself in the form of Mind, Life and Matter. Thus, the visions of Sri Aurobindo involve actual entities while the archetype of Jung (including his anima and animus) are only forms or modes, not any particular character, in which the libido wants to express itself in a particular situation.

Sri Aurobindo divided visions into three distinct classes: the subtle physical, the vital and the mental. First class deals with subtle causal form in which the awaiting future events of the universal nature are revealed. These events concern the gross physical world visible to the external eyes. Second class deals with the *intermediate zone* which concerns the beings of the vital world. These beings appear in different forms, including those of gods and goddesses or demons, and create problems for the practitioner which he/she is supposed to transcend in order to proceed further on the spiritual path. These beings, in fact, may be called teachers or guides. Third class deals with the mental world, to which the practitioner qualifies after one has transcended the physical and vital worlds. As a result of mediation, the beings of mental plane appear as gods and goddesses of the Vedas, in the vision. These visions are actual manifestations of the Superconscious; parallel to the beings existing factually on the mental plane; in the consciousness of the practitioner. These beings are capable of a manifestation in any of the lower worlds. Manifestation of the Mother is considered by Sri Aurobindo as the emanation from the Consciousness-Force (kinetic form of God or Shakti), which is the primary source of the creation. The Mother can manifest on any of the lower planes. Likewise, Saccidananda (potential form of God or Shiva) is Lord Krishna of Sri Aurobindo, who also embodied the historical Krishna on earth – still living on a higher plane in the same form. The Mother or Lord Krishna can be contacted by the practitioner; one can see them and talk of them on the appropriate inner plane of higher consciousness. Various saints have had such experiences. I have described my own experiences earlier (Kumar 1994, Oct.).

The above three classes of visions are also talked of by Jung in the form of – the future element of visions, Jungian gods and demons, and the Jungian archetypes of mother and Mandala. Sri Aurobindo got confirmation of his visions in yogic practices through the myths and scriptures, and he was left with no doubts about their reality. On the other hand, Jung drew inferences from dreams and psychotic fantasies; and he

would not change his mode of writing to which he got committed, although he had real visions himself in later life, as mentioned earlier.

When we talk about God, perhaps we are touching the most important part of our discussion. In several religions, including Christianity, Hinduism and Sufism, the "archetype of self" has been called God. According to Jung, "Christ, who is a typical manifestation of the self, is regarded as the central figure in the Divine Trinity. In Hinduism, it is represented by Atman which is regarded as identical with Brahman" (Jung 1961, Vol. V, 391-393). According to Sri Samkaracarya, "Brahman and Atman which are designated by the terms 'that' and 'thou', respectively, are fully proved to be identical when investigated by the light of Vedic teaching" (Chatterji 1932, 94). In the words of Aldous Huxley: "Based upon the direct experience of those who have fulfilled the necessary conditions of such knowledge, this teaching is expressed most succinctly in the Sanskrit formula, *tat tvam asi* (That thou art); the Atman, or immanent eternal Self, is one with Brahman, the Absolute Principle of all existence; and the last end of every human being is to discover the fact for himself, to find out Who he really is" (Huxley 1944, 1-2). Merwan Sheriar Irani, a Sufi Moslem saint of this century, popularly known as Meher Baba said that human psyche had two parts, one part falls within the range of consciousness and the other part falls beyond it. "The unconscious part, in its full extent, is identical with the power which is behind matter. It is referred to as God by the orthodox religions. The Ultimate Reality which is symbolically represented through such concepts can be known fully only by bringing the unconscious into conscious" (Baba 1967, Vol. II, 39).

Experiences of Sri Aurobindo: In the words of Sri Aurobindo, "(On retiring in a room for three years with a yogi in 1907, and meditating). I walked under the branches of the tree in front of my cell but it was not the tree, I knew it was Vasudeva, it was Sri Krishna whom I saw standing there and holding over me his shade. Or I lay on the coarse blankets that were given me for a couch and I felt the arms of Sri Krishna around me, the arms of my friend and lover...I looked at the prisoners in the jail, the thieves, the murderers, the swindlers, and as I looked at them, I saw Vasudeva, it was Narayana whom I found in these darkened souls and misused bodies" (Satprem n d, pp: 157-169).

In the words of the host of Sri Aurobindo, "One felt when he spoke as if somebody else was speaking through him. I placed the plate of food before him, he simply gazed at it, then ate a little, just mechanically. He appeared to be absorbed even when he was eating; he used to meditate with open eyes..... Without falling into ecstatic trance, with eyes wide open, Sri Aurobindo found himself precipitated into the supreme Light" (Satprem n d, pp. 268-269).

Sri Aurobindo fasted, slept very little, experimented the principles of spiritual life very methodically, and finally put them into writing. In his own words, "I have been testing day and night for years upon years more scrupulously than any scientist his theory or his method on the physical plane" (Satprem n d, 331).

Experiences of Carl Jung : "Of course, in Jung also, particularly in his later experiences, we find a certain circumspection in this regard which throws him unmistakably into the arms of spirituality. In the visions of death which he had in 1944, he felt himself floating 'in a state of purest bliss thronged round with images of all creation'. In contrast to the world of inner states, the physical world appeared to him as 'downright ridiculous'. He viewed this life as a 'segment of existence which is enacted in a three-dimensional boxlike universe especially set up for it'. He himself was stunned by the surprising objectivity of the world of visions" (Singh 1986, 72).

In the words of Jung himself, "I would never have imagined that any such experience was possible. It was not a produce of imagination. The visions and experience were utterly real; there was nothing subjective about them; they all had a quality of absolute objectivity..... We shy away from the word 'eternal', but I can describe the experience only as the ecstasy of a non-temporal state in which present, past and future are one" (Jung 1961, 275).

Experiences of William Wordsworth: Realization of the self (soul) by William Wordsworth is obvious from the following passage from his book "Intimations of Immortality" (Zemke 1996, 156):

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life star,
Hath had elsewhere, its setting,
And cometh from a far.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

Experiences of Saint Asaramji (1994): "Paramatma is the source of cosmic energy which activates our consciousness. That consciousness make the world of dreams in Hita nerve. That consciousness in paralytic state is converted into deep sleep. Attainment of Atma-Paramatma, awareness or knowledge of it for a period of even three minutes by someone will not let one suffer the agony of being in the womb of a mother again, one becomes a liberated soul".

To understand the reality of the "soul" we move to the next section.

4. The Horizontal and the Vertical: The horizontal aspect of living is concerned with life as a physical being in a material world, where, indeed, development at an acceptable level is an essential of satisfying life (Walker 1997, 75). Establishment of one's identity, development of meaningful connections with others, achievement of a certain level of security and recognition – enough for the continuation of one's development, is a necessary first step (see, for example, Zukav 1989). Dr. Annie Besant finds it natural to play with the *toys* – pleasure, money, power, honor, for satisfaction and for the development of the human will, mental power and emotional strength; and, when the toys break – it opens the way for the expansion of the higher faculties and values (Besant 1923, 213). The transition from horizontal to vertical aspiration takes place when the psychic needs of everyday living are in balance, and an individual feels secure enough, free enough, to give attention to a new set of values (Walker 1997, 77). Jiddu Krishnamurti repeatedly asserted in his lectures that an inner order is a prerequisite to outward order, and this is what I have tried to bring out in my paper "Psychic Individuation and Self-Realization" with respect to the relationship between men and women (Kumar 1997, July).

The totality of psychological principles, fields and functions in an individual is defined as *psyche* by Jung. According to Jung, "The lower reaches of the psyche begin where the function emancipates itself from the impulsive forces of 'instinct' and becomes amenable to the will". This is in agreement with the point elaborated in the above paragraph. Psyche has two parts – conscious and unconscious. "The subjectivity of the conscious psyche lies in its being subject to the operation of the ego while the objectivity of the unconscious psyche consists in its being autonomous" (Jung n d-1, Vol. XII, pp. 43-45). Although conscious and unconscious are supposed to be exclusive to each other, he did not rule out the possibility of the fact that "there is no unconscious psychism which is not at the same time conscious" (Jung n d-1,

Vol. XII, p. 200). Accordingly, one has to consider both the conscious and the unconscious simultaneously, without giving priority of one over the other, if we have to understand the psyche in a full way. "To these are to be added *the ego and the self as centers of the conscious and unconscious respectively*" (Jung n d-1, Vol. VIII, pp. 151-152). This suggests that the horizontal is represented by the conscious ego while the vertical is represented by the unconscious self.

Psyche is universal, collective, eternal, unique, a cosmic principle and existence itself: Although constituted of the disparate elements, psyche functions as a whole. During sleep consciousness disappears, yet we remember dreams. This, together with the paranormal phenomena – telepathy, telekinesis, precognition, levitation etc. experimented at the Duke university and other centers, shows the universality of the psyche. It has the whole history of the organic evolution due to the principle of hereditary transmission; this shows its collectiveness. Because of its non-spatial and non-temporal character, Jung regards psyche to be eternal and describes it to be "*a mathematical point and at the same time as a universe of fixed stars*" (Jung n d-1, Vol. VIII, pp. 414, 348). Because of it being a source of consciousness, Jung calls it a "cosmic principle", and because of its trans-spatial, trans-temporal and acausal properties, he regards it to be "unique" in itself and probably capable of constituting another dimension of the universe, besides the temporal and the spatial (Jung n d-1, pp. 282-283). Because of all these properties Jung regards the psyche to be a miniature universe in itself. The inter-dependence of psyche and matter is obvious from his following statement: "Psyche cannot be totally different from matter, for how otherwise could it move matter? And matter cannot be alien to psyche, for how else could matter produce psyche? Psyche and matter exist in one and the same world, and each partakes of the other, otherwise any reciprocal action would be impossible" (Jung n d-1, Vol. IX, Part II, p. 261). "In fact Jung regards psyche and matter as co-ordinate entities, each constituting the pre-condition of the existence of the other. If psyche without brain is inconceivable, the external world without consciousness is a virtual non-entity. Hence Jung characterizes the psyche not only as existent but also as 'existence itself'" (Singh 1986, p. 118).

We thus find two virtually opposing contents in psyche – matter and spirit. They give rise to animals or subhuman entities as a requirement of instincts and biological needs on one hand, and to archetype divine entities for the satisfaction of the spiritual needs on the other. The pull of the two against each other creates friction and generates "psychic energy", called "libido" by Jung. Freud was the first to use the word libido as the "sexual drive" creating energy for all psychological purposes. Jung called libido as a general life instinct originating from the Sanskrit word "lobha". According to him it is "an energy valve which is able to communicate itself to any field of activity whatever, be it power, hunger, hatred, sexuality or religion, without ever being itself a specific instinct" (Jung n d-1, Vol. V, pp. 136-137). Jung compared psychic energy to physical energy and tried to govern it by the formula given by Einstein, with the difference that physical energy is related to quantity of mass while psychic energy is related to quality of spiritual force. "As we rise higher in the psychic sphere, the hold of instincts goes on lessening gradually until at last the psyche achieves complete autonomy and 'attains a so called spiritual form'" (Jung n d-1, Vol. VIII, p. 181).

Jung divides the personality in two parts – inner and outer, which are in counter balance with each other. The inner personality; which includes the inner attitude, the character, that is turned towards the unconscious; is the manner of one's behaviour towards the inner psychic processes. The outer one is called by him as "persona" while the inner one is called as anima/animus or "soul" (Jung n d-2, p. 593). His way of defining soul differs from the traditional Christian way. However, it is the *psyche* which he defines to be "the totality of all the psychic processes, both conscious as

well as unconscious" (Jung n d-2, p. 588). *Thus, it is the "psyche" which corresponds to the traditional definition of "soul" in various religions and to the "Atman" of the Hindus.* According to him Atman is the one which "on the one hand embraces the universe and on the other is 'not bigger than a thumb' dwelling in the heart" (Jung n d-1, Vol. XIV, p. 122).

The "psyche" of Jung or the "Atman" or Sri Aurobindo is seen to be universal, collective, eternal, unique, a cosmic principle and existence itself. It is the "soul" of all the orthodox religions and is described as having the above properties by various scriptures. Details of the universe presented by Kumar (2000) further suggest that the soul has all the paranormal properties, such as, telepathy, clairvoyance, telekinesis, levitation etc. There are various biographies and autobiographies which evince the above properties of the soul. For example, Paul Twitchell, the former spiritual head of Eckankar, could come out of his body at will and exhibit some of the above properties; see for details "In my soul I am free" by Brad Steiger (n d). Some of these properties are found to be possessed by the quantum electron as stated by physicist Amit Goswami: the wave property, collapse of the wave, the quantum jump and quantum action-at-a distance (Goswami 1993, 9). According to these properties an object can be at more than one place at the same time, it can manifest only when observed as a particle, it may cease to exist at one place and simultaneously appear at another place without going through the intervening space, and the manifestation of an object can influence its correlated twin object no matter how far apart they are.

Two quantum properties – the Heisenberg's Uncertainty principle and the principle of non-locality – are also found to be possessed by the souls. The first principle means that either the location or the speed of a quantum object can be measured at one time, not both. The second principle means that one body can influence the other, whatever distance they may have between them, and without an apparent exchange of force or energy between them.

True life happenings are taking place round the world from time immemorial which suggest that the soul possesses all the above properties. Accordingly, I hypothesise that soul is not only non-local and quantum in its full content, but it has a large number of properties which are yet to be proved by the quantum physics. I present some of the true life cases from India in the next section. The authors of these writings, which have appeared in the Hindi magazine "Manohar Kahanian", are still alive at the time of writing of this paper and they can be easily contacted for verification.

5. True Life Cases Illustrating the Powers of Soul:

Want of space allows only a brief narration of the cases as follows. Full description can be read in my forthcoming book, "Secrets of Life After Death and Quantum Soul".

Case I: An assistant professor in the department of ancient history at the University of Delhi accompanied one Mr. Samarendra Singh and his sixteen year old daughter Sarita for the study of an old statue of an ancestor to Mr. Singh. The statue was situated in the backyard of an old palatial building, a few miles from the city of Banares in the northern India.

The very evening the team arrived in the building, Sarita admired the statue with great reverence and bowed down her head to his feet. The elders felt ashamed. The very night a team of dacoits lifted Sarita from the house and demanded a big ransom of money. The stone statue was heard walking in the backyard, killed the whole gang

of about fifteen dacoits which was witnessed with proof, and it brought unconscious Sarita home lifted in his two hands.

Case II: Kabiruddin Sahib, a devout Moslem, was born in Rangoon, Burma. He picked up bad habits in the company of friends in early childhood. His pious mother would advise him from time to time and ask him to go to mosque regularly, but he won't listen. On becoming adult he got involved in illegal business which gave much profit but involved risks. One day Kabiruddin was caught by opponents and was condemned to die in his car which was thrown in slurry, in a lonely far away place from the town. As reported by witnesses, his mother felt highly uncomfortable intuitively, seriously concerned about the welfare of her son, and she died in a few moments in her house, thousands of miles away from the place where Kabiruddin was in trouble.

Kabiruddin's body was hanging from the branch of a tree with a rope around his neck, and he was about to be buried in the slurry for ever. Suddenly, he saw his mother appearing on the scene and he was highly surprised to see the impossible happening before his eyes. His mother pulled his body out of the slurry with amazing ease, she comforted him in her lap, he cried bitterly, and promised to become a good man now onwards. They drove home in a car but she got down some distance before the house and said that she is going to visit some friends.

On reaching home Kabiruddin saw hundreds of people crying around the dead body of his mother, who had died a few hours ago in the presence of witnesses. No one believed him when he narrated the story of his mother saving him and being with him only 5 minutes ago.

Case III: (Journey in Time) The experiences of a person who travelled in time, two hundred years backward, from 1997 to 1797, are described in his own words, with circumstantial evidence as proof. He was absent from the scene (1997) for only about 15 minutes and lived for about a year in the past (1797) in this period of absence. The details of the place he visited 200 years backwards were later verified by people and found correct.

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BIOGRAPHICAL DATA

Ravindra Kumar obtained his Ph.D. in Mathematics in 1968 from Indian Institute of Technology, Delhi. He has taught mathematics for more than 30 years in about 8 countries. He has more than 30 publications in mathematics and has authored 4 books in mathematics. In 1987 he experienced the awakening of Kundalini while at the University of Zimbabwe, as a result of sustained yoga and meditation for several years. Soon after that he began to have paranormal experiences and his focus shifted from mathematics to Religion and Psychical Research. He has now about a dozen publications in JRPR and has authored three books in the fields of Numerology, Spiritual Awakening and Kundalini Yoga. His next book, "Secrets of Life After Death and Quantum Soul, and The Awakening of Kundalini" is under publication at present.

Dr. Kumar resigned from his position of a Mathematics Professor in 1994 so as to fully devote himself to the spiritual path. Eventually, he was invited to work as a Professor of Comparative Religion at Belk Research Foundation, Charlotte, NC, USA in 1995, and as Professor of Yoga Philosophy and Meditation at Hindu University, Florida, USA in 1996. He now divides his year between India, Denmark and USA.

Dr. Kumar is the Founder President of The Academy of Kundalini Yoga and Quantum Soul with centers at New Delhi, Copenhagen, Florida and London. He gives two-hour workshop on Integral Yoga and initiates the practitioners on spiritual path. According to his belief, if someone follows the complete program, including chanting and study of scriptures, one can awaken the dormant power in about five years. Light and Sound are the twin pillars of God, which he is in connection with, and which he advocates to be passed on to the initiates in due course.

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